JUN 1 3 1933

The
CHRISTIAN CENTURY
A Journal of Religion

What Can We Do About The Movies?
By Fred Eastman

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Has Hitler Cowed the Churches?
An Editorial

What Has Japan Won?
An Editorial

Making the Social Gospel Religious
A Book Review by Bishop F. J. McConnell

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In This Issue

FRED EASTMAN is professor of religious drama in Chicago theological seminary, and author of many plays and books. With the article in this issue Prof. Eastman concludes his series of seven studies of "Your Child and the Movies." These articles have now been reprinted in pamphlet form, and may be obtained in accordance with the announcement elsewhere in this issue.

J. S. DANCEY ministers to the Collegiate Methodist church, under the Wesley foundation, at Ames, Iowa, seat of the Iowa State college. Dr. Dancey's articles have frequently appeared in The Christian Century.

E. MERRILL ROOT the widely known poet, is also professor of English literature at Earlham college, Indiana.

F. J. MCCONNELL bishop of the Methodist Episcopal church and former president of the Federal council of churches, needs no introduction as a leader in that effort to make clear the social implications of the gospel with which the book reviewed in this issue has to deal.

Coming Issues

Reinhold Niebuhr, contributing editor, is at present in London, where he will report the opening phases of the world economic conference. Later he will write on the situation in Germany.

Paul Hutchinson, managing editor, sails next week to cover the later phase of the economic conference, and will furnish editorial correspondence on other phases of the European situation.

The CHRISTIAN CENTURY

June 14, 1933

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Calendar of Coming Events

June 11-17. Conference on social work, Federal council of churches, Detroit, Mich.
June 24-July 8. Unitarian conference, Isles of Shoals, Mass.
June 11-17. Church conference on social work, Detroit, Mich.
June 13-15. Indiana council of religious education, Crawfordsville, Ind.
June 13-16. National conference of Episcopal young people, Western theological seminary, Evanston, Ill.
June 14-21. First young people's summer conference, Tower Hill camp, Sawyer, Mich.
June 19-22. Mid-west synod, Reformed church in the United States, Gary, Ind.
June 20-28. Conference of the general Presbyterian Alliance Belfast, Ireland.
June 28-30. Conference for rural ministers, Ocean Park, Mass.
June 28-July 2. United Presbyterian Church General Assembly, Pittsburgh, Pa.
July 5-7. Association of women preachers, Milwaukee, Wis.
July 8-12. International convention of Christian Endeavor, Milwaukee, Wis.
July 11-14. Annual meeting Methodist world service commission, Evanston, Ill.
July 24-Aug. 3. Pittsburgh area, Methodist summer school of ministerial training, Mountain Lake Park, Md.
July 31-Aug. 6. Summer pastors' institute, joint auspices of divinity school of University of Chicago and Chicago theological seminary.
July 31-Aug. 7. Methodist Foreign missions conference, Blair Academy, Blairstown, N. J.
Aug. 16. Annual conference Methodist Protestant church, Marion, Ind.
Aug. 21-27, Western yearly, meetings, Society of Friends Plainfield, Ind.
Aug. 25-Sept. 4. Ocean Grove, N. J., camp meeting.
Oct. 4. 250th anniversary of organized Presbyterianism in a pilgrimage celebration from Princess Anne to Rehoboth, Md., to Makemie Park Monument, Va., to Pocomoke City, Snow Hill and Salisbury, Md. Memorializing Francis Makemie's contribution to Presbyterianism in America.
Oct. 20-22 Sesquicentennial, Dickinson college, Carlisle, Pa.
Oct. 26-29. Illinois Baptist state convention. Woodlawn Baptist church, Chicago.
Nov. 20-22. Annual meeting, Methodist board of home missions and church extension, Philadelphia, Pa.
Nov. 22-25. Annual meeting Methodist board of foreign missions, Central church, Brooklyn, N. Y.

A CENTURY OF PROGRESS EXPOSITION

THE CHRISTIAN CENTURY FORUM

Auditorium
Hall of Religion
Every Friday at 4 P. M.

Speaker for June 16:
DR. G. BROMLEY OXNAM

President De Pauw University

"The Social Purpose of Christianity"

The Christian Century

An Undenominational Journal of Religion

VOLUME L CHICAGO, JUNE 14, 1933 NUMBER 24

EDITORIAL

A TWO TO ONE vote in Indiana in favor of repeal of the eighteenth amendment sets back the lingering hopes of the drys for an effective last stand against the wet movement which has so far had a clean sweep in ten states. Realistic drys were not hopeful of carrying Indiana against ratification, but if that state had gone wet by only a narrow margin it would have strengthened the morale of the dry campaign in those states where there is a fighting chance to block repeal. The vote in Illinois, where ratification carried by four to one, was no surprise. Newspaper reports are amusing in their description of the alleged "campaigns" carried on by the drys in both these states. The "vigorous and frenzied" activity of the "professional drys" are altogether mythical. There was practically no such activity. The "professional dry" is virtually extinct. *Organized* opposition to repeal has been reduced to zero. Unless there is sufficient vitality in the more hopeful dry states to set up spontaneously within their own borders an organized movement to resist repeal it looks as if the wets will win the requisite number of states.

Indiana, Too, Goes Wet

Opening of the London Economic Conference

AFTER almost two years of agitation, a world economic conference is opening in London this week. The peoples of the world look toward it with some hope, and considerable skepticism. The hope grows out of their belief that the very extent and depth of the world depression may force some action calculated to have a beneficial effect on trade in every land. The skepticism grows out of their inability to comprehend the complicated problems on the agenda, and their consequent fear that the whole affair is in danger of becoming ensnarled and finally choked to death in a skein of endless trade negotiations. Professor Moley has already warned the people of the United States against expecting too much; in Britain and on the continent there are signs that the industrial groups are taking up a defensive attitude which holds out little encouragement to those who have hoped for important mutual concessions. The ends which the conference is seeking are, in the main, three. First of all, it wants to find some basis for general stabilization of the now fluctuating currencies of the world, so that those who engage in international trade may be able to make their computations in fixed counters. This probably, though not necessarily, would involve some sort of restoration of an international gold standard. Second, the conference hopes it can reduce tariffs and other barriers now holding up the flow of goods across national boundaries. And third, the American and British delegations (with what backing has still to be disclosed) hope to do something to raise the international price level.

The Threat of Economic Isolationism

ECONOMISTS and informed political leaders agree as to the need for attaining these ends which the economic conference has been called to achieve. But none of them has any illusions as to the difficulty of securing agreement on such matters among 66 negotiating nations. It is, in fact, only in the necessity of the situation that there lies any ground for hope. Long weeks of negotiation are in prospect. However, it is already sadly clear that, if the negotiations do not work out, some of the larger nations contemplate with considerable insouciance retreat into a new, and more complete, economic isolationism. Great Britain, with the Ottawa agreements and the "empire preference" slogans in mind, plays with the idea of turning the British empire into a self-sustaining economic unit. France announced last week that she was ready to do the same thing with her colonial empire. There is a widespread feeling in this country—probably justified—that if this turns out to be the game, the United States can play it with more success than anybody.

Perhaps one of the effects of the Russian success in building up internal resources while, perforce, being largely excluded from world markets is to be seen in this readiness of the major nations to dally with the idea of economic isolationism. The immediate victims of such a policy, or accumulation of policies, would of course be the peoples of the smaller countries who could not possibly sustain themselves on a decent standard of living. But the distress of these peoples would eventually prove sufficient to wreck the world.

Horatio Bottomley: A Sign Of Our Times

MANY newspapers have commented on the death, in the free ward of an English hospital, of the man who, a dozen years ago, was perhaps the most powerful individual in Great Britain. The contrast between the Horatio Bottomley who, as proprietor of John Bull, almost ruled England, and the Horatio Bottomley who, after a term in prison and an unsuccessful appeal for aid from the dole, died in a charity ward and went to a pauper's grave, was dramatic enough to insure widespread attention. Bottomley's career will make a great movie when it is turned into celluloid, as it undoubtedly will be. But we fear that the movies will miss what seems to us the important fact about the man, just as the press very largely has. That fact is the unlimited nature of the power which can be wielded in modern society by persons with a flair for rabble-rousing journalism. Horatio Bottomley's power lay in his ability to play upon the emotions of the half-literate. Through his weekly he turned England over to the mercy of the hate-cultivators during the war, thus making impossible all attempts to attain a negotiated peace. And when the armistice had been signed, by linking up with Lloyd George in the "Hang the Kaiser!" khaki campaign, he did as much as any man (unless it was Clemenceau) to make impossible a decent peace. Indeed, had it not been for Bottomley, poisoning the mass-mind of England and thus confirming Lloyd George in his opportunistic demand for a treaty of vengeance, there is every reason to believe that Clemenceau would have been checkmated at the Paris conference, and a real basis for peace laid. The man was known to be a mountebank, and he was later proved to be a crook, but because he knew the trick of whipping up passion through the press he made history. By the time nemesis overtook him, the damage was done.

Adjournment at Geneva

THE disarmament conference at Geneva has taken another temporary adjournment. Secret committee sessions are supposed to be working at the task of whipping the MacDonald plan, now accepted "in principle" by all the western powers, into some sort of definite agreement. But there are few bold enough to prophesy as to when the conference will reassemble. The hopes expressed immediately after President Roosevelt's appeal to the nations that an agreement could be reached before the opening of the economic conference have been abandoned. Instead of saying, as was being said only a few weeks ago, that there was slight chance of economic agreements being reached at London unless there had been prior disarmament —that is to say, political—agreements reached at Geneva, the feeling is now reversed, and it is held that disarmament cannot be attained without a prior relaxing of the economic strains. A sweeping success at London would undoubtedly diminish the difficulties at Geneva, but it would by no means eliminate them. The brutal fact is that the disarmament conference has come to a halt against the reluctance of France to reduce her land armaments in any important particular and against the open announcement of Japan that, after the expiration of the naval truce in 1936, she would embark on a naval building program planned to place her navy on a level with that of Great Britain and the United States. And since the important British and American contributions to a disarmament plan must be naval, this is a rather effective way of halting progress toward a disarmament treaty.

France Must Decide

IT IS becoming more and more clear that the final verdict at the disarmament conference will be up to France. The Japanese threat is a real one, but the real issue which confronts European peace—the vital problem of the conference—is that of land forces. Japan is already so much off the international reservation that the conferees at Geneva, while not minimizing the importance of her intransigeance, can afford to ignore her for the time being. But nothing at all can be accomplished if France continues to insist on a guaranteed security which, stripped of all disguise, would consist of an overwhelming army of her own and the promise of the United States, Great Britain and Italy that, in case of a war with Germany, they would fight on the French side. If France means to go on demanding that, then she is insisting on something that she knows she cannot get. Great Britain has already given her, at Locarno, a guarantee of support in case of attack upon her western boundaries. Italy now gives her, in the Mussolini pact, which France has been allowed to revise to meet her wishes, a guarantee of ten years of peace. The United States gives her, through the Roosevelt offer, a guarantee of non-interference in behalf of an aggressor. And Germany has, in a sense, given the most important guarantee of all, in Hitler's offer to accept an international supervision of all organized military and non-military forces. Beyond such offers the other nations

cannot be expected to go. These offers seem to the rest of the world quite sufficient to make a disarmament agreement possible. Disarmament now rests in the lap of France.

A Suggested Extension of the Right Hand of Christian Fellowship

SO LONG as the supreme court's decision in the Macintosh case remains unchanged there will be numbers of Christian people in the United States who cannot claim the privileges of citizenship because of their unwillingness to deposit their consciences in the hands of congress. One of these, the Rev. Charles F. MacLennan of Willoughby, Ohio, suggests that a league might be formed of those who are citizens which would receive into its membership those thus debarred for conscience sake, thus formally uniting citizens and non-citizens in the promotion of Christain ideals for the nation. "I know how fully you appreciate our position," writes Mr. MacLennan. "We are here, many of us with our families, deeply immersed in the life of this country of *our* adoption, giving to her the best that we have toward the realization of a finer, more worthy national life. We have learned to think and feel 'American.' . . . Yet, technically, we must carry the brand of 'alien.' In the very moments when we are giving our utmost in dedication to the highest Christian ideals of nationhood, we must bear the reactionary's thrust of 'foreigner'—and be damned thereby! It hurts greatly. It hurts because, deeply in our hearts, we know how much America has become ours in the most real sense possible. Would not a 'League of Christian Citizenship' or something after that idea be feasible and acceptable, into which we might be received along with Christian legal citizens? If it be so desired, let the legal requirements for residence be a condition of membership, and let the affixing of our signatures be attested by a notary public. But above all, let it be definitely and clearly a conscience-free pledge of primary allegiance to this nation, and of devotion and loyalty to her highest interests after the Christian ideal. While we would still be aliens in the technical sense, we at least would find a defensive compensation in being able to point our detractors to a subscription of allegiance of which we could justly be proud." Here is a suggestion that some of the church peace bodies might well consider developing.

A Legion Post Against the Use of Troops

NOT always is the American Legion to be found supporting reactionary measures. Recently the national organization expelled the Willard Straight post in New York city which has, from time to time, gone on record in favor of liberal national and international measures. But on the other side there is to be recorded the action of Barre post, Number 10, which published in the daily press on May 23 a scathing denunciation of the use of national guard troops in a strike in that Vermont granite-quarrying city. The legion's resolution went into great detail in telling how the guardsmen threw tear gas bombs into crowds of peaceful citizens, even gassing a crowd of children on their way home from school, and charging with fixed bayonets crowds of curious onlookers. "The only thing that prevented the situation from becoming a bloody holocaust," said the resolution, "was the remarkable self-control, tolerance and good nature of the people under stress of the greatest provocation." "It was the worst demonstration of the military inefficiency, incompetence, intimidation, cowardice, terrorism and brutality that we as former soldiers have ever seen," said the legionnaires. "The military officers responsible for the acts of the national guard in our city should be court-martialed, and dismissed in disgrace, and the civil officers responsible should be impeached." An officer of the American Civil Liberties union states that three companies of the national guard are still stationed in Barre. Violations of civil liberties are taking place daily. Not only has the legion protested, but the business men of the city have petitioned that the troops be withdrawn. Up to date, however, the voice of the church has remained silent. Why?

Germany Will Give Justice to Silesian Jews

AFTER three weeks of intensive negotiation, Germany assured the council of the League of Nations on June 6 that it would restore Jewish professional men in upper Silesia to positions which they have lost under the regulations of the nazi government, and would see that no further infringement of the rights of minorities pledged in the convention with Poland should occur. It is difficult to tell whether this should be accounted one of the most spectacular, and hope-inspiring, victories to be won by the league, or a victory for the returning sense of international responsibility inside the Hitler government. Probably it is a victory for both. The league council showed considerable courage when it agreed to review the treatment of Jews anywhere inside the German reich. It is reported that the determination of Sir Eric Drummond, who is retiring after thirteen years as head of the league secretariat, had much to do with bringing the council to the point of quick action. Once the case was fairly before it, there was no hesitation in reaching a unanimous decision. On the other hand, the Hitler government, after an initial gesture in the direction of defying league interference in an "internal" affair, changed its mind, accepted league review, and then accepted the league verdict. Hitler has, by this act, added immensely to the prestige of the league at the very time when other nations have been accusing Germany of planning to sabotage it. It is the first con-

spicuous instance in which the league has been given standing as an effective protector of minority rights. It also holds out hope that the nazis may abandon their "cold pogrom" throughout Germany. If regulations must be modified in upper Silesia, why attempt to maintain them, with their entail of international difficulties, in other parts of the reich?

What Has Japan Won?

THE TRUCE arranged between Japan and China brings to an end, at least temporarily, almost nineteen months of continuous fighting in the far east. In that period Japan has overrun Manchuria and Jehol, occupied and evacuated the Chinese city of Shanghai, opened the way for a later occupation of Inner Mongolia, and pushed her armies through the passes in the great wall upon the plains of north China. The armistice leaves her in possession of a strip of territory running down to the environs of Peiping and Tientsin, and able to occupy those cities at any time. So feeble has been the Chinese resistance to the later phases of her advance that it has been demonstrated that, should the Tokyo war office decide military necessity demanded, the Japanese occupation could be extended over all north China as far south as the line of the Yellow river without difficulty.

In the eyes of the military group which controls Japan, this outcome from less than two years of campaigning constitutes a complete justification for the course on which they have embarked their nation. The losses in battle—according to the officially announced figures—have been trifling; less than 12,000. The defeat of the Chinese, except at Shanghai, has been overwhelming, humiliating. Yet it must be true that, as sober-minded Japanese reflect upon the position in which the armistice leaves their nation, they must recognize that the final accounting in this venture is not all on the credit side. Tokyo militarists will naturally try to keep the eyes of the nation concentrated on the assets which their resort to arms have seized. But there are those in Japan who know that certain liabilities incurred must be taken into the reckoning before it can be known whether it has really won in this fighting, and if so, what.

What will the Tokyo general staff point to as the principal fruits of victory? First of all, territory. An area of more than 400,000 square miles has been occupied, and a strategic situation created which will make possible the easy extension of that occupation over territory almost as large again. Over most of this region a puppet government has been set up, so obviously a creature of Japan that the political situation would hardly be affected should formal annexation later be announced. To the burdened Japanese masses who have been crying their need for some outlet from their overcrowded land, the militarists can thus point to the acquisition of territory available for colonization—much of it almost virgin farming and forestry lands—almost three times as large as the area of Japan proper. And to Japanese of all classes they can show the spectacle of a scattering of flags across a map which, until recently, has been accounted in all nations a sufficient justification for any policy.

To the industrial interests of Japan, her militarists will point out the economic gains, immediate and potential, involved in the occupation of Manchuria and Jehol. It is astonishing that Japan should have been able to have developed so important an industrial life as she has on her meager resources of such basic commodities as coal and iron. The factory and foundry owners of Kobe and Osaka will be told that their future is much more secure now that these raw materials, found so abundantly in Manchuria, are fast in the Japanese grip. Moreover, the problem of feeding the hungry Japanese masses will seem much easier of solution with the wheat and soy bean areas of this potential "bread-basket of the orient" policed by the Japanese army. And there is more than a possibility that the financial difficulties involved in such an imperialistic adventure, as well as some of those in the internal Japanese situation, may be at least eased by drafts upon that opium cultivation which has made multimillionaires of the irresponsible Chinese war lords who have been driven out of Jehol.

To Japan's politicians, the staff will point out the advantage gained by the winning of a free hand in Asia. There are, to be sure, certain limitations to this freedom, for no nation, however powerful, can have unqualified freedom of action in the modern world. But the Japanese victories have given that empire a position of uncontested military primacy in the far east, and that primacy does make it possible for Japan to play, within the theater of oriental events, a part even more determinative than in the past. Out of it all, therefore, there has come a satisfaction of national pride which, for the time being, will hold the nation on a level of patriotic rejoicing even higher than that reached following the victories over China in 1895 and over Russia ten years later.

But now let us look at the other side of the ledger. If these are the gains on which the militarists will concentrate the attention of the Japanese people, what are the other items which the more thoughtful Japanese will see must be taken into account? First, the hatred of the Chinese. It has been possible, it is true, to reduce to impotence the hostility of the divided and self-seeking Chinese war lords. But the hatred of the masses of Chinese is something else again. It may be slow in registering its effects, but they will be cumulative and terrible. It has already pushed China far toward an understanding with soviet Russia, thus increasing that very danger of the spread of communist influences which Japan declared to be one of the reasons for its military intervention. No one, even in Japan, has seriously questioned the verdict of the Lytton commission that Japan's future prosperity depends on full access to the entire Chinese

market. And although the Japanese military efficiency may have made the Chinese armies look grotesque, the presence of that accumulated mass of hatred, festering in the souls of four hundred million people, will induce a perpetual nightmare in the dreams of those who inhabit the Tokyo war office.

This plunge into imperialism has involved Japan, in the second place, in an enormous increase in military expenses. Already it has been abundantly shown that the territory recently absorbed can be policed only by constant vigilance and the use of great numbers of troops. What is the military estimate of the size of the forces needed to hold in subjection 400,000 square miles of territory, almost all of it hostile and much of it exceedingly difficult to patrol? Japan's military budget was breaking the backs of her people before she embarked upon this adventure; what will it be now? Already, it is to be noted, her navy department has served notice on the Geneva disarmament conference that she will demand naval equality with Great Britain and the United States in 1936. Who is to pay for that? And how much?

Such a mad increase in military and naval expenditures is caused, of course, by a third result of this resort to arms. Whatever Japan has gained, she has lost the confidence of the rest of the world. She has shown herself a treaty-breaker. She stands as the first nation to be solemnly adjudged guilty of bad faith by her sister nations. Because of this her military and naval staffs feel that they must police the gains thus seized in defiance of world opinion with an overwhelming display of force. All things considered, this is probably the most pitiable loss suffered by Japan, because it has been the most unnecessary. As the plea of Mr. Matsuoka at Geneva showed, Japan had a sufficient case, had she originally laid it before the League of Nations under the provisions of her treaty and covenant commitments, to obtain a world verdict in her favor. At the worst, she would certainly have divided world opinion. As it was, she took the law into her own hands, resorted to a military invasion, and as a result she finds herself politically and morally isolated. The only approach to support on the part of an important nation has come from France, and even France—when confronted with realization of the precedent involved—has not dared to come into the open to condone Japan's treaty-breaking.

Moreover, as thoughtful Japanese reckon up these costs of conquest, they must feel in addition that their nation is no nearer a permanent solution of the problems involved in her relationships with China than she was before. There is no more unity, no more solidity in the Chinese political situation than there was before. There is more, rather than less, danger of a spread of Russian influence. Even in Manchuria it may easily turn out that no economic gains have been registered which might not have been realized by pacific means. China is, for the moment, helpless. But it is far more a helplessness caused by her own chaos than by the Japanese advance. The truce, therefore, may hold. And it may not. Essentially, the war office solution has only enlarged the problem for Japan. It must be clear to every informed Japanese that it has not solved it.

And what is the rest of the world to think about the position in which the conclusion of this truce leaves the far east? There will be relief, of course, that the slaughter has come to an end, and a hope that the truce may prove strong enough to guard against a resumption of hostilities. But there will be recognition that, by the deliberate choice of her militarists, Japan has, in these last nineteen months, placed herself and eastern Asia in a sort of special category. She has rejected the only basis on which it is possible to continue as a part of the normal company of treaty-bound and treaty-respecting nations. She has, of her own will, stepped outside that category, into a world of her own—a world founded on force, to be policed only by force, and acknowledging no law or authority beyond force. So long as she elects to stay in that world, the other nations will not interfere with her. Neither will they, if they maintain the policy of the Stimson doctrine which has been affirmed by the members of the league, do anything to make it easier for her to finance the costs of living in a force-maintained situation. And therefore we retain faith that there is still enough sober-minded and clear-thinking opinion in Japan to convince that nation, after the first hysteria following this conquest has passed, that such gains as the militarists have won have cost more than they are worth.

Has Hitler Cowed the Churches?

SO UNLIKE our own are the German churches, in their structure and their relation to the state, that the inquiring American who wants to understand what is really happening in and to these churches as the result of the sudden rise of the Hitler power is hampered quite as much by his own lack of acquaintance with previous events and conditions as by the inaccuracy and paucity of the press reports. The press reports have not, in fact, been so inaccurate, if one is prepared to understand the meaning of their terms.

The questions that spring at once to every mind are such as these: Have the churches shown a servile attitude toward the government, and are they surrendering their proper liberties to become tools of the nazi regime? Have they lost their power of protest against such an iniquity as the persecution of the Jews? Will the proposed united national church, now in process of formation, be a significant step in Christian union, as Americans understand that term?

Look at the situation first from the standpoint of the government. Hitler's primary problem is to create in the German nation a sense of complete national unity. This is no new problem but one that has been

recognized by both the political and the cultural leaders of Germany for nearly two centuries. It was acute after the Napoleonic wars. It appeared in a new form and found an apparent solution with the establishment of the empire and the work of Bismarck. But that solution was only partial, and the problem again loomed large after the world war. The republic was too weak a bond, especially in view of the divided support that it received from the people and the class divisions which were embittered by the apparently hopeless economic conditions.

If the Hitler regime is to succeed, it can be only by enlisting the help of every possible agency which can be used to enhance the nation's sense of its unity. It is for that reason that he has raised the slogan, "We Germans are all of one blood"—as they certainly are not—and has used the proscription of the Jews as a means of emphasizing the kinship and the community of interest of all those through whose veins courses the blood of Teutonic ancestors. In taking stock of the resources for unification of the nation it was impossible that he should overlook, any more than Mussolini did when meeting a similar problem in Italy, the significance of religion as a possible bond of national unity. It cannot be denied, therefore, that Hitler, who is a Roman Catholic, is attempting to use the Protestant church as an instrument for the accomplishment of his political purposes.

But it does not follow that he is using them to their own disadvantage or to the prejudice of any legitimate interest of the churches. There is a sense in which the churches are also using Hitler. The project for union will be good for the government; but it will also be good for the churches.

German church life has always been organized on the basis of the separate territorial entities which constitute the reich. The German states are not simply divisions of the reich. They existed long before, and every one of them had centuries of history as independent sovereignties subject only to the vague and shadowy overlordship of the emperor of the Holy Roman empire—and not even that after 1806. They are not in any sense creatures of the central government, as are our own states which, with the arguable exception of the original colonies, and the clear exception of Texas, never for a moment exercised or claimed any degree of sovereignty until it was conferred upon them by act of the federal government. Each German state has had its state church, closely connected with the civil government, supported by it, in some sense a part of it. These are the *Landeskirchen*. Over them the ruling princes exercised a measure of administrative control.

Out of a long history of struggle and controversy, there issued a series of consolidations similar to that which produced the Evangelical church of Prussia by the amalgamation of the Lutheran and Reformed churches in that kingdom in 1817. A list of the *Landeskirchen*, or established churches of the several German states, is virtually a list of Evangelical churches of slightly varying names and with somewhat varying complexions depending upon the different percentages of Lutheran and Reformed elements that were retained in the unions but all essentially churches of the same faith and order. In addition to these, there are certain independent smaller groups, such as the Methodists and Baptists and certain minority elements of the Lutheran and Reformed churches which refused to unite.

The constitution of Weimar, in 1918, disestablished all the *Landeskirchen*. But the relation of the churches to the states in Germany is very old and closely woven into the hearts of the people. It was not fully dissolved either by the formation of the reich in 1870 or by the revolution in 1918. The administrative and legislative power over the church formerly exercised by the government was transferred by the Weimar constitution to purely ecclesiastical tribunals. Synods gained new importance; so also, in several states, did the idea of episcopal leadership. A certain measure of support by taxation was retained, and the government continued to pay the annuities long ago agreed upon in compensation for church property and endowments that had been "loaned" to the state in times of national stress. It was impossible that the churches should be suddenly independent of the state, or the state suddenly indifferent to the churches, after so long and intimate an association.

In 1922 a federation of the state churches was formed, known as the *Kirchenbund*. This has been compared to the Federal Council of Churches of Christ in America. It is like the latter in being a federation of independent churches, not a union. It is unlike it in being a federation of churches which are all of virtually the same order (or of the same denomination, as we would say), and which are different only as autonomous organizations geographically separated, following the boundaries of the several states. As a federation, the bund has been active in promoting relations between German Protestantism and the churches of other countries, and has fostered social, charitable and missionary work. As always happens, federation for practical work has led to a desire for more organic union. In this case there are scarcely any obstacles in differences of creed or polity to be overcome. There is really no obstacle except the momentum and inertia of the old state organizations and the local pride in state sovereignty.

But state sovereignty has been dissolving rapidly under the acids of the nazi revolution. The more completely it disappears, the less reason there appears to be for the maintenance of independent church organizations in divisions of the reich which are themselves no longer independent. National church union represents a natural development of the church, parallel to the unifying political policy of the Hitler government and helpful to it, but not necessarily subservient to it.

Hitler's first move toward utilizing the churches for the advancement of his political program was an un-

fortunate one. He appointed a nazi "commissioner" who was to take over all administrative functions in the Evangelical Lutheran church in Mecklenburg-Schwerin. This was a false step. Protest was immediate and vociferous. After one week, during which he did no official act except to issue a pronouncement of his own plenary authority over the church, the commissioner faded unobtrusively from the scene.

Late in April, Hitler and Dr. Kapler, president of the central board of the *Kirchenbund* or federation, framed the general project for transforming the federation into a union of the *Landeskirchen*. The proposal was approved by the presidents of the member churches who, without the formality of submitting the matter to the legislative bodies of these churches, appointed Kapler, Marahrens and Hesse to create a constitution for the united church, with power to co-opt colleagues to assist them in that work.

One of the tendencies of the state churches in recent years has been toward centralizing the leadership of each in the person of a bishop. Following this pattern, it was agreed that a bishop should be elected for the united church. Of the two candidates, Dr. Müller had the unqualified backing of Hitler. By vote of the legislative tribunals of the several churches which are uniting, he was defeated in favor of Dr. Bodenschwingh, who is the type of man whom it is hard to think of as being unduly obsequious to the civil rulers. Bodenschwingh—his name is worth memorizing— is virtually a product of "Bethel," an extraordinary institution founded by his father near Bielefeld, in Westphalia. Bethel is a social settlement which has grown into a city. It contains hospitals, orphanages, asylums for the insane and the otherwise defective, training schools for deaconesses, and a theological institution for the education of preachers. With much of the spirit of the projects at Halle in the early days of pietism, it also exhibits the pietistic fervor and a degree of orthodoxy which wins the favor of the conservatives, but it holds itself aloof from theological controversy and creedal exclusiveness. It is deeply significant that the man chosen as bishop of the united evangelical church of Germany should be one whose life has been connected with these practical enterprises of social Christianity.

Have the German churches acquiesced in the nazi policy toward the Jews? There have been reports of some protests. If the censorship were less strict, perhaps there would be more. Probably there should have been more than there have been. Churches never protest enough against cruelties and barbarities across the street or around the corner, especially when the government is guilty. Apparently the savage policy of the nazi government toward the Jews is abating, and probably it will be laid aside—when all the Jews are out of prominent positions and when the campaign has served its purpose in whipping up the sense of the unity of the Germans of "pure blood." It is a vile thing and deserves the condemnation of Christians everywhere.

If German Christians do not rise as one man to protest, we should modestly remember the occasions when the apparent demands of patriotism have dulled our own moral perceptions. German Christians are also patriots. Most of them doubtless hope that in the present regime lies the hope of their country, though they may not like everything that it does. The German churches are going along with Hitler, but it does not appear that he is leading them by the nose. In calling upon them to unite in the formation of a national church, he marshalls them the way that they were going.

The Cult of Irrelevance

EDITOR THE CHRISTIAN CENTURY:

SIR: May I put you in remembrance of that which cannot be found in "The Best Short Stories of 1932"? A gentleman of the old school, who had a flair for reform, returned from a mountain climbing expedition only to be sadly disillusionized. He discovered that a close relative had double-crossed him, and, during his absence, had molded a monument contrary to instructions. When questioned, this brother could only reply that the depression had made him suggest to the congregation that they bring in all their old gold. The response was better than he expected. "Then," he continued, "I cast it in the fire, *and there came out this calf.*" The product was appropriate! Indeed, Mr. Editor, I submit Aaron as the patron saint for the cult of irrelevance.

The physicists may continue to confuse our lay minds about the principle of indeterminancy, so that we strain our gray matter thinking about an uncaused cause and a new bottomless pit, but have we not anticipated a *non sequitur* kind of life in our social system? I ask you, sir, what possible connection may be found in nine-tenths of our after-dinner stories? They are either lugged in by the hair, or else they are merely shock-absorbers for humans who have to listen to pious platitudes and to windy, rather than winged, words. Perchance the great American indoor sport may have developed this flair for the irrelevant.

Can you explain for us, Mr. Editor, what is the possible connection between the crooning of a lyrical larynx and a carload of cigarettes without a cough in them? Why are the wisecracks of a radio comedian—entertaining though they be—bound up in a single bundle with coffee or pumped up with a certain gasoline? Here is an attempt to join together what Truth has put asunder, for surely the intrinsic value of a commodity cannot be equated with the pleasure of a program.

What is sometimes called displacement can find many illustrations in this complex whirl which assumes the name of life. The synchronized, if not harmonious, yells at a football game are given in exchange for the vicarious exercise of the team. Another irrelevancy is that of a drugstore complexion for the glow of

health which paints the cheek from the inside. Both of the foregoing are as far removed from reality as is a Pan-Hellenic Society from "the glory that was Greece."

Only unbroken experience in the habit of not being continuous could have made us attain such proficiency in our economic reasoning. You have heard, sir, of the people on a desert island who made a living by taking in each other's washing? Well this seems like the logic of those who claim that the unemployed and those with cut or mutilated salaries may increase prosperity by buying beer. Some power other than the Brain Trust gives us a new beatitude: "Blessed are the lawbreakers for they shall have speedy legislation that will make them obedient." So far have we come by the irrelevant, but I remain,

Yours for sequence,

QUINTUS QUIZ.

VERSE

The Vigil

"While he was yet a great way off his Father saw him."

EACH day he stumbled to the topmost ridge
Where he could see the caravans draw near,
Or lonely figures on the white highway
Reveal themselves, while he with beating heart
Surmised in each his boy, and deemed the height
Or swing of body or the poise of head
Were like his boy's; but on the nearer view
The likeness failed until
He wondered how his eyes could so deceive;
And when the sun went down he homeward turned,
And tired with sorrow slept, and dreamt he came.
Sometimes the merchants halting spoke with him,
And heard his tale; but being kind of heart
Told not the story, known to all who passed
Of late through that far city, of the shame
Which fell upon the boy.

And some day one would come, so like the lad
That with his arms outstretched the father ran
To give the welcome kiss.
Then he would ask forgiveness, being old
For failing sight. And that night he would go
With slower step than wont, and sinking heart.
But every vigil nearer brings the hour
When aged eyes no more shall mock the heart,
And he go home, no more alone and sad.

EDWARD SHILLITO

Old Tale

REVEALED once more the hackneyed story lies.
With lovely triteness old morality
Is pointed in the wings of dragonflies
From Proteus larvae struggling to be free.
The tome of June lies open. As I turn
Its pages one by one through changing hours,
I ponder its familiar words again to learn
The meaning metaphored in wayside flowers.
The burial spices of dead grasses lend
Fresh sweetness to the rose's perfumed birth.
Thus tragic lines, beneath new Beauty penned
Build up this plot of balanced drama, Earth.
"A grain of wheat must die," the ancient boon
Of sacrifice italicized in June.

HELEN DANFORTH PRUDDEN

Prayer for Our Brothers' Children

THE petals droop but the grace will endure
Of living cloaks of brown and of green.
Not here where wind and life are so pure
Is room for doubt. My Lord, I have seen!

Not here, where blossoms can never surpass
The flash of eyes and cheeks of my boy
And girl more graceful than quicksilvered grass.
For here is faith—and faith is joy.

But, like thunder-cymbals heralding storm,
The noise intrudes from hovels and mills
Where sickly, toiling children swarm.
Make us nourish them as You clothe the hills!

RALPH CHEYNEY

The Grail

I FIND Thee, Lord, this springtime afternoon,
In chirp of robin, flowering apple tree,
In virgin green of lawns, fresh, violet-strewn,
In stirring branches' shadowed tracery.
I find Thee, Lord, in children's merry play,
Syntonic to the music of the spheres;
In lovers' eyes, as sunlit as the day;
In old men's faces mellowed with the years.

I find Thee in still temples of the wood;
I find Thee in the pealing of great choirs;
I find Thee in men's strivings toward the good;
I find Thee where my inmost heart aspires.

So radiant Thou, the quest I cannot fail,
For round about me lies the Holy Grail.

GEORGIA HARKNESS

Theophany

I DO not think of God
As being stern, austere, and cold,
When at a twilight hour I stand
Upon some wind-swept hill, and see
The heavens warm with rose and gold.

JEANETTE STEELE BROOKS

What Can We Do About the Movies?

By Fred Eastman

IN the six preceding articles we have surveyed the present movie situation as it affects your child and other children the world around. We have found that the movies touch every week about 23,000,000 American young people under 21 years of age. Twelve millions of these are under 14 years of age, and 6,000,000 under seven. We have seen the profound effects upon the nervous systems, the health, the imaginations, the emotions, and the conduct of these young people.

The movies have stimulated a few noble ambitions and wholesome attitudes; they have held before the eyes of the youth of the world a few great characters. But the bulk of the motion picture product has provided a vicious falsification of human values. It has peopled its stories with crooks and gunmen and prostitutes and drunkards out of all proportion to normal human experience. It has clothed those characters with luxury and put upon them the stamp of social approval. It has increased dissatisfaction with home life and especially with parental control. It has tended to rob sex relationship of dignity, beauty, and restraint. It has contributed a powerful factor in the delinquency and crime of thousands of young men and women.

We have seen how the constant portrayal of life which has lost all sense of spiritual values has brought to young people an unnatural sophistication and has cheapened America's reputation abroad. The conflict between the standards portrayed in the movies and those upheld by the home, the school, and the church has created confusion, not only in the minds of growing children, but also in the minds of our foreign neighbors who see our movies but do not see our homes and schools and churches.

And now we come to the inevitable and inescapable question, what can we do about it?

Mr. Hearst's Program

William Randolph Hearst in a front page editorial in his papers of June 3 contends that the movies should not be judged by their effects upon children because they are really made for adults. He holds that if children see harmful movies it is the fault of the parents, not the producers. His remedy is a combination of more parental control and more intelligent censorship. It sounds plausible. Certainly there is some sense in it. Why, then, should we not accept it as our program for better movies and end this article here?

The only trouble with Mr. Hearst's position is with his facts. He either overlooks or suppresses three important ones. The first is that though the pictures may be made for adults the movie theaters make every effort in their power to get the children to see them, not only by reduced admission prices for children, but by special "kid matinees" and by a dozen other devices. Today practically every child in America sees a movie once a week. During the past year, in order to increase the attendance of children, the producers have issued a number of hair-raising serials, new chapter each week, the kind of pictures that excite children's nerves and give them nightmares and terrors that cling to them for years afterward.

Second, as for censorship, Mr. Hearst implies that all, or at least most, of the states now have it. The fact is that only twenty per cent of all the film territory of the United States is under any form of censorship control. Every attempt to increase it has been fought tooth and nail by the producers.

Third, even such censorship as we now have is flouted or evaded by the producers—including Mr. Hearst. When the gangster picture "Scarface" was sent out from Hollywood, the Hays office sent its representative along to "get it by" the censor boards. When the Chicago board of censors marked certain pictures "for adults only" the Hearst-dominated Metro-Goldwyn-Mayer company which had produced the pictures persuaded Mayor Thompson, by a message purporting to come from Mr. Hearst himself, to overrule the censor board and release the picture so that it could rake in the children's admissions in the neighborhood theaters. The same process was repeated under Mayor Cermak. Can we then trust Mr. Hearst's program, or shall we proceed to construct own own?

Begin at Home

Any adequate program must begin in our own homes and must reach out to the community, the state, and the nation.

First, we can begin at home by helping our children to select what pictures they do see, to achieve an emotional detachment which will protect them from the worst of the excitements of the screen, and to find substitutes for the movies.

We can help children select the pictures they see by referring week by week to the appraisals of the National Film Estimate service in the pages of The Christian Century. These appraisals are made under the supervision of Mr. Nelson L. Greene, editor of the Educational Screen. They are absolutely independent of the industry, as any appraisal service should be, and the labor of preparing them is a voluntary contribution to the homes of America on the part of Mr. Greene and his associates.[1]

We can aid children to attain emotional detachment by helping them to acquire the "adult discount," referred to in the article "Movies and Your Child's Emotions." When a child understands that a man's

1. Appraising 91 films in the first three months of 1933, Mr. Greene reported that for children 2 per cent were notably good, 18 per cent were passable or recommendable, 80 per cent unsuitable.

falling from a high building is accomplished by a stuffed dummy, or by trick photography, his knowledge helps his nerves to discount the effect upon them. Dr. Samuel W. Hartwell, director of the Worcester (Mass.) Child Guidance clinic, adds a suggestion akin to this, that we help the child to see the movies as artificial. "Then he can live through them and digest them, separating the good from the bad. . . . The serious impairment comes when the child identifies his inferior, timid, or bewildered self with the artificial strength, finery, and bravery of the cinema hero and heroine."[2]

We can provide substitutes for the movies—at least until the producers have made up their minds to provide programs that will be constructive in their effects. Such substitutes may be found in outdoor and indoor sports and in music and amateur drama. Space will not permit enlargement upon this phase of the subject here. Further substitutes may be found in the development and use of non-commercial films.[3]

Educate the Community

Secondly, we can educate our communities concerning this vital human problem. Parent-Teacher associations, women's clubs, church societies, Rotary, Kiwanis and Lion's clubs, the American Legion, and other civic and religious bodies can hardly omit this subject from their future programs for it touches every child, every home, in America and affects their personal ideals and our international relationships. Moreover, *every such organization depends for its membership tomorrow upon the children who are being molded in the movies today*. Such community education is fundamental and is the ultimate basis for improvement in the situation. If every reader of this article will accept the responsibility of seeing that this question is discussed publicly and repeatedly in his community he will do a practicable and necessary bit toward solving the problem.

Materials for that public education may now be found in abundance. Perhaps the most important single item is the volume by Mr. Henry James Forman, summarizing and interpreting the Payne fund studies.[4] Next to this are the various monographs of these Payne fund studies referred to in previous articles and also published by the Macmillan company. A third source is the reprint of this and preceding articles. Copies of this reprint, containing the entire series, may be had at 10 cents each or $7.50 for 100. The new biography of William Fox by Upton Sinclair sheds a revealing light on the titanic financial struggle going on within the industry.

An important part of this educational effort will involve acquainting the public with two factors which have been frequently discussed in the pages of The Christian Century but not in the present series. One is the block-booking system, an arrangement which the producers have fastened upon exhibitors. Under this system an exhibitor cannot pick and choose his pictures one at a time in accordance with the wishes of his clientele, but must buy them in blocks, each block being practically the entire year's output of a given producer. The exhibitor must take the bad along with the good. He must pay for them whether he shows them or not.[5] This vicious system robs the local community, as well as the exhibitor, of the right to choose its own pictures. Complaining to the local manager, therefore, will be fruitless. His hands are tied.

The Hypocrisy of the Hays Office

The other factor concerns the Hays office. That office has allowed the public to believe that Mr. Will Hays and his associates have some authority over the content and quality of motion pictures. They have no such authority. The industry does not pay Mr. Hays a salary, reported to be three times that of the President of the United States, for the business of censoring pictures. Producers are not so stupid as not to know when their pictures are bad. That salary is paid rather for the *purpose of protecting and increasing the profits of the producers*. Those profits are endangered whenever the public begins to clamor for any sort of social control over this industry. Part of Mr. Hays's job, therefore, is to stave off such control. This explains why it is so useless to send protests to the Hays office, or to ask its help. It has been on the job eleven years, and the pictures—with occasional and notable exceptions—have grown more and more harmful.

This is not simply the judgment of the present writer. It is an inevitable conclusion from the analyses made by the social scientists of the Payne fund. It is also the opinion of the better exhibitors as voiced by P. S. Harrison, editor of their trade organ, Harrison's Reports. Instead of proclaiming to the world that all is well with the movies, writes Mr. Harrison, "Mr. Hays should tell them (the producers) that they have driven most picturegoers away from the theaters with the rotten stuff they have been presenting to the public for years. The mothers and the fathers have tired listening to the promises made by him and are keeping their children away from the theaters, keeping away from them themselves."

Another element in the hypocrisy of the Hays office is the false impression it continually gives concerning the previewing groups in Hollywood. Eleven such

2. From an address by Dr. Hartwell as reported in The Christian Register, November 24, 1932.

3. A plan for such use worked out by Mrs. Robbins Gilman, chairman of the committee on motion pictures for the National Congress of Parents and Teachers, is outlined in a pamphlet entitled "Better Movies," reprinted from Child Welfare, 1201 Sixteenth Street N. W., Washington, D. C. A copy will be sent upon application to that address.

4. "Our Movie-Made Children," by Henry James Forman. Macmillan Company, New York, $2.00.

5. The Hays office has recently issued a misleading article defending this block-booking practice. The article has been convincingly answered by Harrison's Reports in a series of editorials. A complete set of these editorials will be mailed upon request (accompanied by six cents postage) to Harrison's Reports, 1440 Broadway, New York City.

groups representing various women's clubs have established in Hollywood voluntary non-official appraisal services whose purpose is to estimate for their own clientele the quality of the major feature pictures. The motives of these previewing groups and the substantial service which they have rendered are not here questioned. But articles issuing from the Hays office and published in the magazines continually give the public the impression that these previewing groups are in some sense censoring the films. This is false. The previewing groups in Hollywood *do not preview before the final editing* of the pictures but only after they are distributed for release over the country. Moreover, the companies do not submit to these previewing groups all of their pictures. The Hays office further uses these groups for advertising purposes by giving publicity only to their *endorsements*. In fact, if *two* of the *eleven* previewing groups pass a picture, the Hays office puts it on its endorsed list, even though the other nine groups condemn it! Incidentally, none of these previewing groups ever deals with the cheap features known as "quickies," the highly exciting melodramas shown mostly in the congested districts of large cities where delinquency is greatest. The Hays office slogan for all critics of the movies is that pusillanimous one, "Endorse the best, ignore the rest." It would be well to apply that slogan to the Hays office itself, and ignore it completely.

State and National Action

In the third place we can bring this industry under social control. This does not necessarily mean censorship. Censorship, in America at least, is always applied at the point of distribution. It waits until a picture is made, and even distributed, and then takes a pair of scissors and tries to cut out the unwholesome parts. We cannot cut the devil out of a picture with a pair of scissors; we must go back to the source of production. We must have a federal motion picture commission which will bring to the production of motion pictures, before the expense of filming is incurred, the point of view of men who want to help us *make good citizens* out of our children. Thus far, the only point of view is that of men who want to *make money* out of the pictures, irrespective of what they do to our children.[6]

There are two other important forms of social control which we should have immediately. One is a law that will make block-booking illegal. A bill to this effect was introduced into the last congress and reported out of committee. In the national emergency, however, it was passed over while the congress considered immediate financial problems. The bill will be introduced into the next congress and congressional leaders have promised their cooperation in getting it passed. It should be clearly understood that this bill is not proposed by church and education groups, or by any society of reformers. *It is a bill sponsored by the better elements among the exhibitors themselves.* It crystallizes their own effort to secure the right of selecting their pictures so that they may choose the good and reject the bad. They have simply asked the cooperation of churches and schools and good citizens generally. We can give them that cooperation by writing individual letters to our senators and representatives asking their support. The name and number of the bill will appear in the columns of The Christion Century as soon as available.

The other law we need immediately is one that will empower the state department to preview pictures that are going abroad and to withhold from foreign circulation those which might misrepresent us before the nations of the world, or destroy their good will for us.

These three laws are not an attempt to legislate morality. No sane person would try any such thing. They are simply a way of bringing the government into that kind of partnerhip with the industry that President Roosevelt has advocated in other lines. It is a partnership that looks toward the control of motion pictures in the interest of the whole nation rather than for the profits of a few magnates.

Ideally it would be best to have such legislation only on a national basis. In practice, however, the industry is so centrally organized and maintains so powerful a lobby in Washington against every effort toward federal control that it may be expedient to attempt social control on a state basis. The exhibitors of New Mexico have recently accomplished this by getting a bill through the state legislature outlawing block-booking and other vicious trade practices. If the producers find they have to defend themselves on forty-eight fronts instead of one, they may decide that it will be cheaper to make better pictures and to cooperate with parents rather than ignore them.

This program of helping our children, educating the public, and securing social control is foundational, practicable, and urgent. This, and nothing less, must be accomplished if we are to convert this industry from public enemy to public friend. But there is nothing easy about it. The concentrated force of the industry itself has opposed every step of it in the past and will probably continue to do so until better counsels prevail among the producers. Difficult as the problem may be, it is no more difficult than the one which confronted Thomas Jefferson, or William Lloyd Garrison, or Abraham Lincoln; but it is just as important. Today it challenges every organization in America committed to the education of our children, the development of our national ideals, and the protection of America's good name. Churches, schools, Parent-Teacher associations, women's clubs, American Legion, Rotary, Kiwanis, Lions and all the rest—the challenge is to you! Stand up and be counted!

This is the seventh and concluding article in a series by Dr. Eastman on "Your Child and the Movies."

6. Dr. Edgar Dale, of Ohio State university, has prepared a booklet, "How to Appreciate Motion Pictures," in which he makes an interesting proposal for an ideal production plan. It may be had by sending 50 cents to the Bureau of Educational Research, Ohio State University, Columbus, Ohio.

Rethinking as an Attitude

By J. S. Dancey

EX-PRESIDENT COOLIDGE, shortly before his death, enunciated a precious bit of wisdom deserving high rank among the utterances of our public men. In an already famous interview he pleaded exemption from further public service, declaring that we had arrived at a new era, which he did not understand, and that new ideas were calling for new men to develop them. In this plea for retirement from leadership Mr. Coolidge gave evidence of possessing one of the highest qualifications of leadership. He revealed a mind sensitive to actual conditions and without that dogmatic rigidity which renders it impossible to react to external stimuli. He showed the power to transcend himself and to measure the cherished ideas of a class and of a generation against the remorseless flow of the endless evolution of thought and circumstance. Mr. Coolidge gave evidence of some real ability to rethink life in the presence of change.

A Contrast in Personalities

In marked contrast, so far as he has yet revealed himself, stands ex-president Hoover. The two men were strikingly alike in their general outlook, with this difference. Mr. Hoover has generally seemed to desire, and not less so in his second presidential campaign, to make his ideas impressive by giving them the appearance of a metaphysical foundation. He has, in other words, spoken as a dogmatist, wishing to be accepted as the voice of the absolute. Mr. Hoover has given us occasion to recall the behavior of the Athenian general Nicias in that terrible disaster at Syracuse which overwhelmed the Athenian empire. On the eve of final defeat, overmastered by apprehension, he called his captains for the last time about him to exhort them passionately in terms of the time-worn patriotic platitudes, "as men will do at such a time," writes the impartially discriminating Thucydides, "for then they do not care whether these commonplace phrases seem to be out of date or not, but loudly reiterate the old appeals, believing that they may be of some service at the awful moment." Such minds seem unable to rethink life in the process of change. They are like a ship with a locked rudder.

In the Presence of Change

Without attempting to be exhaustive, we may for our purpose indicate three types of mind in the presence of change. First is that which is apprehensive of change and thinks that it may be forestalled by a more energetic commitment to the old patterns of thought and behavior. These who try to make us think that we may turn the mill by the water which has already run over the wheel are not very helpful. Second is the mentality which admits, or even rejoices in, change, but which neither believes in the adequacy of the old nor has yet grasped the new, frequently seeming to think it sufficient simply to drift with the tides in the affairs of men as though they always led on to fortune. People in this state of mind are also not helpful, but they are very numerous now. For one defiant conservative in the pews or in the pulpit today, we have in both a dozen befuddled liberals.

We still are embarrassed by an almost total want of liberals who not only accept the fact of change but who can also show us how to keep abreast of it. In the development of this type of mind is the whole hope of the future. Only such minds are capable of doing a thorough job of rethinking.

It seems to me that we have in Jesus the classic example of this type of leadership. If we confine ourselves to the synoptic gospels as sources of reliable evidence, I think we find, contrary to the popular notion, a remarkable freedom in Jesus from bondage to absolute interpretations of fact or patterns of behavior. This is shown in his experience with his countrymen in respect to the presence of the Roman conquerors in Palestine. However they differed as to method in meeting the situation, practically all earnest Jews agreed that the subordination of the Holy Land to pagan control was the deepest possible affront to Jehovah, to be opposed categorically. How could one introduce qualification at this point without being a godless traitor? Yet, strangely enough, as it seemed, Jesus would never come clear on that point. He parried the numerous attempts to put him on record.

Was Jesus Ambiguous?

Had he but spoken the word to put him squarely behind Jehovah and the national cause he might have won the support of the "best people," and have died, if he must, a national hero. Almost certainly the cross would have become an impossibility. But this Jesus would not do. In this, as in everything, he avoided those blind plunges which dogmatic idealism loves to take. He had no disposition to urge on with crusading zeal crying "God wills it." His humility was too great to allow him thus to speak for God. He had seemingly no sympathy for the religious racketeering which tries to compel submission by the claim of divine approval, or even of patriotic, or as is common now, scientific, endorsement. Instead of putting metaphysical foundations under beliefs and programs, Jesus put every practical proposal on a simple common sense basis. One is to see that he has sufficient material by him before beginning a tower, not relying upon the possibility of a miracle to assist in carrying through what is designed for the glory of God. He stopped to consider whether a too rapid expansion of his program might not eventually involve him in disastrous moral compromises. He urged "the children of light" to be as prudent and to use just as good sense as do worldly men who realize that they have nothing but their own wits to depend upon.

Here is clear teaching to guide our "rethinking."

All constraint must be removed from the mind. An applicant for a place on the faculty of a Methodist college failed to be explicit at one point in the information furnished. The college president wired for light on his denominational affiliation. The reply came back: "I am a Presbyterian, but I teach Methodist chemistry." What a plight chemistry would be in if we had "Methodist chemistry," "Catholic chemistry," "Christian chemistry"! Is it any wonder, then, that theology is in the state it is?

The Need for Free Minds

We shall never arrive at real faith in God until everyone is free to believe in him or not to believe in him without social disapproval. Is God unable to impress himself without the aid of social pressure? The Bible will remain a closed book until we dare approach it without theological presuppositions. We shall not understand it until we allow it to speak for itself, whatever effect this may have upon our present notions of its dogmatic unity. Our social standards will remain inherently vulgar as long as they are controlled by the prejudice of conventions. We shall never have a genuinely Christian church until its basis of fellowship comes to rest upon the kind of purposes one entertains and not upon one's submission to standard beliefs, codes and programs. Paul, who himself recognized that his inspiration was uneven, at his best reached this insight of Jesus. This was not when he was pronouncing anathemas upon those who did not fully agree with his theology, but when he prophesied of the transitoriness of knowledge and the abiding character of faith, hope and love.

Why Jesus Held a Free Mind

But this does not mean that Jesus was in the least degree subject to caprice. On the contrary his system was capable of this orderly movement because, like a wheel, it was mounted upon a fixed axle at the center. He did not think of the world as pegged up on a set of intellectual propositions but as based upon, and sustained by, spiritual realities. He believed in the reality of creative goodness, in the finality of love, in the dynamic energy of truth, in the beauty of holiness, in the reconciling and coordinating possibilities of the forgiving spirit. Nor did he think of these as mere abstract qualities but as factors in an organic unity, functioning to energize the world. He could have joined with Dante in thus describing as

> Bound up in one volume with Love divine
> The law on which the universe doth turn.

This was to Jesus the unchanging reality in which he completely trusted and to which he ever remained true. Rather than sacrifice his integrity to the least degree by unfaithfulness to this, Jesus was prepared to go cheerfully to the cross. Jesus saw the way to the solution of problems not by bringing them under general dogmatic conceptions but by grappling with them in the spirit of absolute intellectual integrity, of sympathetic understanding, and of high determination to achieve the best results. Thus he was confident that there would arise out of experience those beliefs and methods capable of performing the best service in the various occasions of life.

Jesus and the Romans

As an illustration of how Jesus' method might work out let us consider again the problem of the Romans in Palestine in his day. Jesus did not subscribe to any proposed solution of this problem nor did he offer one of his own. It seems that what he would have desired was that the two races, which had been set side by side there in Palestine, should merely go on doing what each believed it its business to do, but in the spirit of complete honesty, with full devotion to justice, love and truth, and with the increasing suppression of prejudices engendered by faulty education. What form the relation of the two races would finally take as a result of this process no one might say in advance, but it would be certain to lead each race to discover hidden resources of good in itself and in the other with transforming interaction between the two, producing far-reaching effects upon the whole world.

Strangely enough, Christians do not to any great extent adopt this position of Jesus. They make their particular notions, doctrines, institutions, and behavior-patterns the important matters rather than the qualities which Jesus discussed in the beatitudes. They range themselves in militant groups about the former of these rather than uniting to seek the true and living way through the latter. They put their trust in man-made opinions and methods which always fail or prove inadequate, and refuse to trust in intellectual integrity and in holy love which have never failed anyone. It is not far from being the secret of the character of Jesus that he took the right course here, and it is the tragedy of our lives that we usually take the wrong one.

Other Rethinking Needed

It is because the world has so generally taken this wrong course, and has built itself up about uncritically accepted positions and dogmatic assertions, that now almost everything needs to be rethought after the method of Jesus. It is good that we have begun "rethinking" missions in this manner. It is very important that we lose no time in rethinking the program of liquor control by the same standards. The Christian Century has recently made an excellent beginning in this direction and there is a long way yet to go. Our economic life, our racial and international relationships, and all our interests require to be checked up with this method of Jesus. It is in this task that the church, being the institution presumed to specialize in making the leadership of Jesus effective, should take the lead. But will it?

It is to religion, even more than to education and politics, that the dogmatic habit clings. Will our present churches, which have become the depositories of so much social and theological debris, be able to set their house in order and to offer the leadership which is now so urgently demanded?

Emily Dickinson: Symbol and Dynamo

By E. Merrill Root

IN the contemporary world, whether capitalist or socialist, the emphasis of value is equally upon external things. It is the era of the extravert rampant. In the extremes-that-meet of Russia and America, men serve the same values: America is the country of action and of acquisition—for the individual; Russia is the country of action and of acquisition —for the group. Everywhere there is no interest in, no understanding of, the individual and the inner life. In the world today, and probably even more in the world tomorrow, the mystic in religion and the poet in literature is a man without a country. And for such an exile in such a pragmatic world grown young and hot and dreary, perhaps the life of Emily Dickinson is the most important ever lived on this continent; for her life was symbolic drama—symbol of all such tragic lives, and dynamo for the power of inner triumph.

For what is the key to Emily Dickinson's life and poetry? Simply this: Tragic necessity, which she converted into noble destiny, drove her to live the richest and most intense inner life (save possibly Thoreau's) yet lived in America. Tragic necessity made her life, on that outer plane where most American lives are successful, a failure; noble destiny made her life, on that inner plane where most American lives are failures, a triumph; and she had the poetic genius not only to tell us this, but to make it credible and persuasive by the bright witness of beauty. That is her significance.

Out of Her Spiritual Home

Emily Dickinson was born into an America unsuited to and impossible for the happy and outwardly successful life of her spirit. She who by temperament cried out with Keats—

> O for a beaker full of the warm South . . .
> Tasting of Flora and the country green,
> Dance, and Provençal song, and sunburnt mirth!

was condemned, all her life long, to quench that immortal thirst with the chill snows of a New England winter. Countee Cullen beautifully laments that God should make a poet black and bid him sing. But was it not more terrible for God to make a poet a girl—and bid her sing in the America of 1830?

For she was born into a world antipathetic to her in three basic ways: it was an America still dominated by the pioneer; it was an America still provincial; and it was an America still puritanic. Now if it was an America of the pioneer, it was a world of action and of acquisition—where the emphasis of value was placed upon external things; if it was an America still provincial, the gentle translations of a Longfellow would win acclaim—but the indigenous originality of a Whitman or an Emily Dickinson would meet either persecution as indecent or oblivion as uncouth; if it was an America of the Puritan (and I use the word not in Menckenian derogation, but with scientific impartiality), it was a world blind to sheer beauty for its own bright sake or to the free play of the free spirit—a world of moral will, where (as Emily says in one of her brilliant letters) her family could pray every morning "to an eclipse which they call our Heavenly Father." That moralistic world, indeed, narrowed even the great Emerson, till he could say that Shelley was no poet—which is to deny that the rainbow has color.

What Hope for Ariel?

And if even Emerson was narrowed, what of that prim, black-mittened Amherst, where every prospect pleased but men were very, very solemn? Even those who most loved her lived in a world of creed and moral will, while she lived in a world of free intellect and burning imagination; and though they loved each other with a terrible intensity, their worlds did not touch. What hope for Ariel in such a land and time? Ariel's outer life could be summed up in the mordant epitaph of an infant who died when three days old:

> If I was so early done for,
> What on earth was I begun for?

We shall see this more surely if we consider the other geniuses who tried to bring a transvaluation of values to that America. With one apparent (and easily explainable) exception, Emerson, they found tragedy. There was Poe, that doom-haunted Israfel, wandering down cypress-shadowed alleys titanic with Psyche his soul in search of lurid beauty; that lonely lightning-brilliance, Thoreau; that genial bonfire of life, Whitman; that mind predestined for the labyrinth, that enigma-shadowed spirit, Melville. And their fate? Poe met "disaster that followed fast and followed faster till his songs one melancholy burden bore of Nevermore"; Thoreau lived between the ice and the fire of oblivion or hostility, found at best the thin-blooded appraisal of a Lowell, and died early and obscure—apparently to be lost in the huge and thoughtless night; Whitman met oblivion or persecution, and fell into paralysis; Melville (saddest of them all) found acclaim for his lesser early books, misunderstanding or vituperation for his masterpiece, and then the chill fog of oblivion during those long years of death-in-life when men even forgot that he had ever lived.

And if these strong spirits—these *men*—so lived and died, what of a *girl*, dominated by her terrible family, shadowed by black-mittened Amherst, patronized (at best) by such a literary Brahmin as the cold Higginson, frustrated finally by the ultimatum of an impossible love? What of her, unable to force a career in a world of men like Margaret Fuller—who was talented but not a genius, and thus far more able

to meet the world? Was Emily not foreordained to tragedy? The best that she could hope was to leave the mordant and beautiful diary of Ariel fallen upon evil days.

Poet of Exile

Thus Emily Dickinson became our great American poet of exile. Just as in the tragic Russia of the tsars, the finest spirits suffered exile on the long road to bleak Siberia, so she suffered exile in the bleak Siberia of isolation—in a cloistered garden under that "little tent of blue which prisoners call the sky," in a cloistered house, at last in a cloistered room. And also, just as in England the greatest poets—Byron, Shelley, Keats, Browning—had to leave a cold and hostile England for an Italy possible to their spirits, so she sought and found the Italy of the inner life, the bright Italy of the intellect and the imagination. Her life was involuntary exile in the Siberia of outer isolation; her poetry was voluntary exile in the Italy of the inner life.

Thus Emily Dickinson's life is the symbolic tragedy and triumph of all intraverts in an extravert America, of all who seek the inner life of intellect and imagination in an active and acquisitive world. Outwardly, all that she most desired was most denied her: those who not only loved, but understood; intellectual activity and creation recognized by the world (did she not timidly send her poems to the obtuse Higginson, hoping that he would publish them in the Atlantic?); passionate love. Everywhere in the outer world she was driven back upon herself: the one thing that remained to her (save nature) was to pour that brilliant flame of her inner life which the world would nowhere recognize or receive, into the chalices of alabaster that were her poems. Thus her outer tragedy was inner triumph; the world frustrated her life, but she overcame the world in her poetry. Her life, therefore, is symbol and dynamo: a Passion Play for America, with its Calvary—and its Resurrection: a *Prometheus Bound*—and *Unbound*.

The World O'ercome

For her poetry is creation—and triumph. In it she says with Christ: "Be of good cheer, for I have overcome the world." Cast out of Eden and condemned to inhabit Amherst, she yet rears a heaven in her time's despite. She has laughter, and scorn, and beauty. Her poetry even in its tragedy has the beautiful gaiety of a rippling brook . . . or the terrible gaiety of sunlight on a sword. She creates her own world of freedom and humor and beauty and delight—steps into it—and does not shut the door.

But this was the *result* of her triumph: what was its *cause?* That cause is the central and recurrent emphasis in her poetry—the very secret of her soul—the basic meaning of her life. And what is it? Simply this: not by cold syllogism, but by the burning logic of beauty, she made the complete transvaluation of American values. The center of her life, her poetry, her significance, is the line: "The soul unto itself is an imperial friend." Again and again she refers to this as the basis of all her courage, her joy, her life, her world. She tells us (and how it speaks to our condition!)—

> Reverse cannot befall that fine prosperity
> Whose sources are interior.

Or (out of innumerable instances) consider this, the greatest expression of naked power in all American literature:

> To be alive in power,
> Existence in itself,
> Without a further function,
> Omnipotence enough.

Think of the amazing audacity!—Emily Dickinson, thwarted, cloistered, exiled, able to say that! Indeed, in her own words, "The brain is wider than the sky"—and the soul more vast and potent than the earth. Thus from this depth of life she reverses our conventional American credo that what we make or have matters most for life: she, with the utter audacity of the way of all spirit, asserts that riches, power, joy, beauty, "life empire and victory," come only from the soul's self.

"Yes" to Life

Yet fortunately she avoids the great danger of the way of all spirit, the great peril of the saint. She does not deny or renounce the outer world, she does not say *no* to the beauty of the colored earth, she is no St. Simeon of the garden. Rather, she uses her inner power to enhance the outer world: she says *yes* to all the worth and beauty of life; she desires life more abundantly; she is as sensuous almost as Keats; she loves the flesh, the rainbow, "Nature in her beryl apron, mixing fresher air," the sea—"That everywhere of silver with ropes of sand," joy and sunburnt mirth. She loves life to be innumerable of stains and splendid dyes. Her imagery is a riot of color like the gorgeous chaos of one of Turner's sunsets. In her poetry there is splendor unashamed, the power and the glory, the blinding loveliness of beauty loved for its own bright sake.

She loves the "crying flames" rather than the "dying fall" of nature; and, like a Napoleon of the spirit, the action and passion of the soul. She loves Love—not ascetic, not even Platonic—Love that is passion, Love that seeks the bright ecstasy of the flesh. (She, a girl in sub-Victorian America, wrote America's greatest love lyrics—more passionate than anything in Whitman's "Children of Adam," more fierce and joyous than all the weary futilities of Edna Millay bidding us kiss for the night is going.) Always Emily Dickinson is fierce, burning, volcanic: full of the red fire that still lies at the heart of earth and that still makes earth—*a star!*

Thus, in Emily Dickinson, the American soul depends most upon its own resources, sinks most deeply into itself: in her, indeed, one can hear the very soul and genius of America speaking. "Did you say that

things are in the saddle and ride mankind? Did you say that I, the American spirit, the American genius, depend upon things and actions; that I am only a beast of burden among the nations, doing the world's work—but never heaven's work? Did you say that I am only a clever pair of hands, only a pragmatic mind immersed in doing and in making, in commerce and industry and business? Little do you know me, little do you know yourself! See what I really am. Take all things away from me, thwart me, bruise me, cage me, give me nothing to make or do or even (in a worldly sense) to be. Do I indeed become a nullity once all the bright objects of activity and of the external are taken from me? No! Amid that vacuum of objects and of interests, of things and deeds, like the Mazda filament within the vacuum of the bubble of glass, my filaments glow all the fiercer and the brighter. Through me, lighting to greater intensity my proud free soul, flows the eternal energy and mystic current that is the light of the world and the fire of the world.

"Proudly in the darkness, superbly in the emptiness of my prison, I assert the splendor and victory of the soul. Was there ever a soul that, in itself and in its own resources, has done more to prove itself than has my soul? 'The soul unto itself' (I say) 'is an imperial friend.' From an ample nation I do indeed 'choose *one*,' and then 'close the valves of my attention like stone': and that one is not taken from the doers, the makers, the efficient of the earth, but from among those who in the power and the glory of their souls simply *are*. You talk to me critically of my barren soul, of my superficial activities, and I answer you not with words, but with a life and a name. And that life and that name is: *Emily Dickinson!*"

BOOKS

Making the Social Gospel Religious

THE SOCIAL GOSPEL AND THE CHRISTIAN CULTUS, *The Rauschenbusch Lectures for 1932 at Colgate-Rochester Divinity School. By Charles Clayton Morrison. Harper & Brothers,* $2.00.

THIS is an important book, on an important lectureship, by an important leader. Dr. Morrison has been for many years in a position to discern and estimate the various forces at work in the religious world. This book deals with the reasons why the social gospel has recently come almost to a full stop, or at least to a slowing down. The fundamental reason, in the judgment of Dr. Morrison, is that, while the preaching of the social gospel has revealed the prophetic spirit of the ministry, it has not reached far beyond the prophetic into that priestly realm which determines the emotional and volitional life of the church—or rather, of Christianity. It is not enough for the ministers to be prophetic. The prophetic outlook must include worship and theology and ethics within the cultus itself.

In this approach the book is of course true to the history of prophetic influence throughout the centuries. In the forward movements of Old Testament religion the prophets came first. It required a considerably longer period than I think Dr. Morrison estimates for the ideals of any of the greater prophets to find their way into the laws and ritual and hymns of ancient Israel. In any community the larger religious organizations are cross-sections of the community itself, and the larger the organizations are the slower they are to move—or even to comprehend what the prophet is talking about. This is not due to any constitutional badness in society itself but to sluggishness. This does not mean that the "plain man" is a dolt, but that he is concerned with something else than prophecy. If he is reached effectively it must be, as this book suggests, by the forces which reach through imagination and feeling and spiritual contagion down into this inner almost not-conscious realm of which the psychologists have told us so much—perhaps too much—in recent years.

This is no easy task. It is interesting to hear some avid students say that in these days of high schools and cheap magazines and books the level of understanding on the part of the laity has risen so high that the leadership of the pulpit is in peril. This has a measure of truth as to what we call the ordinary affairs of life and as to general information, but it is not true as to either the intellectual or social or larger practical tasks of present-day Christianity. In these fields the laymen today, with notable glorious exceptions, are ignorant to the point of illiteracy. This because the springs out of which true knowledge rises have not been tapped. So it comes to pass that the final word of much lay wisdom is that if we could get men as individuals converted we should by the same process achieve all needed social transformation. Which is simply not true. We might make things worse. In war, for example, the blessing of the conflict by the church makes, and is intended to make, soldiers fight harder. One of the prominent generals of the last war asked me to return home from France and preach the old-fashioned individual gospel, for the sake of bringing out all the possibilities of the soldiers as fighters.

The attitude of the book toward war is characteristically direct and vigorous—possibly a little over-simplified. Many of us are just as anxious to get the churches out of the chaplaincy business as is Dr. Morrison, but we do not expect as much as does he from this clearing of the church from an unholy alliance with war. Admittedly chaplains are in the armies to increase the efficiency of the armies. They ought not to be there as official representatives of religion, though if they, in obedience to their own consciences, offer themselves for whatever service they can render, they are entitled to make what they can out of such opportunity. All this, however, is a detail compared with the need of changing outright the whole social climate which makes war possible. I for one do not object to chaplains in armies as much as I do to chaplains in pulpits—ministers who accept the present social order and then seek to soothe the consciences of the haves and the sufferings of the have-nots. There are not so many of these as there once were, as Dr. Morrison's book makes clear.

The book would have the church keep clear of the present

industrial order, at least so far as the profit-making side is concerned. What are profits? The gains left after wages, earnings of management, insurance, interest and other such services have been paid. These gains are socially earned and belong by right to society as such. At present society lets them go to individuals, professedly as incentives. Such permission is not likely to continue forever. When the permission is withdrawn the church ought not to be so tangled up with profit-making factors as to have to stand against social progress. All this is cogently stated or clearly implied.

The book seeks to look at facts as they are. I was prepared to find it a bit severe toward denominationalism and officialism and everything savoring of ecclesiasticism. The severity is present and is all the more serious from its taking account of all necessary qualifications, and from understatement rather than overemphasis. Even the episcopate is understandingly treated, receiving the fairest and most judicial handling I have read. I did not know that Dr. Morrison, with all his acknowledged talents, had it in him to do just this; or that if he did have it in him, he could get it out into such persuasive expression. By the way, the pages from 109 to 126 are the best compressed statement of the way "a cultus inevitably takes on some form of organization" I have ever seen. The section is worthy of being studied as a model of such statement for historic insight, discernment of the demands of continuity, and just and lucid exposition.

The book will make all its readers its debtors. Badly off as society may be, it is capable of being continually and perhaps eternally improved. Dr. Morrison is a genuine force making for the improvement. Incidentally it is refreshing to note the praise which he gives Walter Rauschenbusch's "Theology of the Social Gospel"—in the opinion of many of us the best piece of literary work the great leader did.

We are getting ahead, at least a little. In the days of my youth there was a notable Methodist saint who always claimed divine guidance in his personal life. One Sunday this brother was guided to a large subscription in response to Chaplain McCabe's appeal for funds to build "two churches a day" on the western frontier. The contributor really felt for a time that perhaps the Lord had not guided him to make so large a gift. He said a few days later, however, that the guidance was real, for he had not been downtown a half-day on Monday before the Lord showed him "a way to make it out of the boys." The factor not sufficiently considered in this estimate of guidance was that making it out of the boys contributed to the wrecking of a socially useful railroad. It is likely that nine out of ten of us would now look back and call this man a hypocrite. He was not. He was imperfectly and inedaquately redeemed. Redemption and guidance mean more in our day than in his.

FRANCIS J. MCCONNELL.

Books in Brief

THE PRESBYTERIAN CHURCHES AND THE FEDERAL UNION, 1861-1869. *By Lewis G. Vander Velde. Harvard University Press.*

At the beginning of the civil war the main body of Presbyterianism was divided into two groups: Old School and New School. Four years after its close there were still two, but not the same two. Both Old School and New School had divided on the political issues, and the parts of each which were like-minded on slavery and secession had united, producing the Presbyterian Church in the United States of America (which should never be called northern Presbyterian) and the Presbyterian Church in the United States (which should never be called southern Presbyterian, though during the war its name was "the Presbyterian Church in the Confederate States of America"). The internal stresses within each of these bodies, and their relation to each other and to the government and the public questions of the time, constitute the material for an important chapter in American church history. The author of this volume has applied to it the methods of the most thorough and accurate historical scholarship, and has produced a monograph which, in the completeness and finality with which it covers a limited but important area in denominational history, has few parallels in the literature of this field.

POEMS OF AMERICA. *Edited by Katherine Hunter Coe. The Channing Press, London,* $1.75.

A little volume, the first of a series of three or four, containing selected verse by conetmporary American writers. The poems are chosen especially with a view to giving European readers an interpretation of the American scene as viewed by American poets of today.

FIFTEENTH CENTURY BOOKS IN CHICAGO. *Compiled by Pierce Butler. Newberry Library.*

This check list of fifteenth century books in the Newberry library and other institutional libraries in Chicago lists 1794 incunabula. Of these, 1618 are in the Newberry library where Mr. Butler was for many years in charge of that department and collected most of them, and 145 are at the University of Chicago where he is now a member of the faculty of the graduate library school. Few know the early printers and their work as well as he. The preparation of such a catalogue is a work of the most exact and painstaking scholarship.

A HISTORY OF CHRISTIANITY IN THE BALKANS: *A Study in the Spread of Byzantine Culture among the Slavs. By Matthew Spinka. American Society of Church History, 5757 University Ave., Chicago,* $4.50.

Initiating a new series of monographs to be published by the American Society of Church History, Professor Spinka presents a study of a field which has not hitherto been covered by any work in either English, German or French. The period and the place lend themselves to confusion in most minds. The only simple statement that can be made about anything in the Balkans is that it is very complicated, and this is (if possible) even more true of the thousand years between the fall of the Roman empire and the Turkish capture of Constantinople than of the turmoil of more recent years. What happened, in brief, was that Christianity became dominant in the Balkan area and the Danubian provinces while these were still under the sway of the Roman emperors; paganism and barbarism swept in with the invading Slavs; Byzantine culture and Christianity gradually regained the field which Roman arms and Roman Christianity had lost. It is a body of material well worth studying, partly because it has been so little studied—by no one so assiduously as by Professor Spinka, who has pursued researches on the ground and in languages with which few historians are acquainted—and partly because it is a necessary link in a chain of developments leading to present conditions. The study comes down only to 1453.

THE MIND OF CHINA. *By Edwin D. Harvey. Yale University Press,* $3.50.

The mind of any people, especially in so far as religion is concerned, can be properly understood only as it is approached by several methods. There have been many studies of the great religions of the world, including those of China, on the basis of their sacred books and their noblest pronouncements. To mention a recent example, there is R. E. Hume's "Treasure House of the Living Religions." More concrete, historical

and factual are such books as G. G. Atkins's "Procession of the Gods" and Carl Clemens's "Religions of the World." Describing and depicting the elaboration of cults and religious practices through myth and symbol is J. Hackin's magnificent volume, "Asiatic Mythology." All of these contribute toward the picture of the mind of China and the other nations involved. Professor Harvey's approach is quite different, and even more direct. Out of a long experience in China and an acquaintance with its people as well as with its classics, he has produced an account of the ideas and the practices which are characteristic of the common people of that country in their effort to control fortune and destiny, to secure a successful life and a happy hereafter. Only incidentally does he discuss the official religions. The range of his treatment is suggested by such chapter titles as these: the world of spirits, death and ghost-fear, the nature of the soul, fetichism, shamanism, magic, astrology, ancestor worship. The impact of western ideas is adequately recognized in a chapter on the modern temper in China. An immense collection of interesting material is handled in a scholarly manner and with the utmost fairness.

THE UNCONQUERABLE TRISTAN, *the Story of Richard Wagner. By B. M. Steigman. The Macmillan Company,* $3.00.

Wagner was genius enough to create some of the most marvelous music of all time, and hero enough to defy both the artistic and the social conventions which stood in his way, but never quite man enough to get along without some woman to pet and praise him and to assure him that he was as great as he thought he was. There is nothing unusual about a man thinking that he is a misunderstood genius and that he could do wonderful things if he only had a woman to give him sympathy and affection. The extraordinary thing about Wagner's case is that it was true. After his first wife had found life with him intolerable and after she had ceased to afford the requisite inspiration, he had a series of lady friends, some of whom were plain mistresses while others were admiring and affectionate friends who never yielded quite the full measure of devotion that he desired and whose husbands did not always value the honor of encouraging his art as highly as he thought they should. Then he met Frau von Bülow, whose husband, Hans von Bülow, was the most devoted of Wagner's admirers. No sacrifice was too great for him. Poor Hans faded out of the picture, and Cosima became the Frau Wagner of the great Bayreuth days. In her rich personality he found, in fact, exactly the stimulus and the complement that he needed. Without it there would have been no "Parsifal." In the history of art, it was a glorious triumph of genius over circumstance. On the human side, the story is not so nice, especially if one remembers Hans. This volume, carefully prepared from original letters and written more frankly than it could have been during the lives of the parties concerned, is not a complete biography of Wagner but the story of the development of his genius especially as it was related to the women whom he loved in his self-centered and art-centered fashion.

CORRESPONDENCE

The Evidence on One Side

EDITOR THE CHRISTIAN CENTURY:

SIR: The book review dealing with "Joseph Smith, An American Prophet," furnishes some food for thought, and likewise cause to wonder why the reviewer does not follow his own advice, as he surely assumes that he is writing for the consideration of "the serious student." He should, therefore, furnish his proofs, or refrain from criticism of those who do not.

He says, "If Smith was a prophet in receipt of frequent direct revelations from God, then Mormonism is the true religion. Otherwise, otherwise." This is not quite correct. For it is a proved fact that "Mormonism," meaning the church by that name, and having its headquarters in Salt Lake City, Utah, is not one and the same with the church organized by Joseph Smith in 1830. See Judge Phillips' decision in the Temple Lot case. A more accurate statement, and I believe a correct one would be: If Joseph Smith was a prophet in receipt of frequent direct revelations from God, then the church which he organized is the true church. "Otherwise, otherwise."

He declares, without the slightest attempt at proof, that: "When Joseph Smith was foully murdered in that year (1844) at the age of 39, he had already been married twenty-seven times." I quote from "Mormonism Under the Searchlight," by William Edward Biederwolf, an avowed enemy of Mormonism. Pages 69, 70. "It is only fair to the Reorganized Church of Latter Day Saints to say that it denies emphatically all this polygamous reference to Joe Smith which the Utah church and critics in general hold against him. They are not without fairly good grounds for their contention. The following ought in simple justice to be made known:

"1. When Brigham Young had the doctrine proclaimed in Salt Lake City in 1852 he had only what he claimed was a 'copy' of the original document of 1843. That document bearing Joe Smith's signature in his own handwriting has never been produced.

"2. George Q. Cannon, one of the great men of the Utah church, said, in a sermon June 11, 1871, Journal of Discourses, Vol. 14, p. 165: 'The prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives. Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons persecuted to death previous to the church having any knowledge of this doctrine.'

"3. In a decision relative to the question of property rights (the Temple Lot case, above referred to) and favorable to the Reorganized church, Judge John F. Phillips in the circuit court of the United States said, as touching the doctrine of polygamy: 'Its first appearance as a dogma of the church was in the Utah church in 1853. Claim is made by the Utah church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done. It is charged by the respondents, as an echo of the Utah church, that Joseph Smith, the martyr, secretly taught and practised polygamy; and the Utah contingent furnished the evidence, and two women, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in nest hiding. In view of the contention of the Salt Lake party, that polygamy obtained at Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff of that organization when he is confronted, as he was in the evidence in this case, with a published card in the church organ at Nauvoo in October, 1843, certifying that he knew of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants, and that the 'secret wife system,' charged against the church, was a creature of invention by one Dr. Bennett, and that they knew of no such society. That certificate was signed by the leading members of the church, including John Taylor, the former president of the Utah church. And a similar certificate was published by the Ladies' Relief society of the same place, signed by

Emma Smith, the wife of Joseph Smith, and Phoebe Woodruff, wife of the present President Woodruff. No such marriage ever occurred under the rules of the church, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood, and his wife, Emma, was giving birth to healthy children in regular order, and was enciente at the time of Joseph's death.'"

I might furnish "W. E. G." with considerable more evidence, in which I can, and will if he so desires, furnish chapter and verse. But I believe that what I have set forth, coming from the pen of one who has taken in hand to expose Mormonism should be sufficient for the serious student.

Bangor, Mich. E. J. HAYDEN.

Books Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: As we begin the second year's work at Highlander folk school, Monteagle, Tenn., we find ourselves greatly in need of more books. This is the only school in the south devoted to the training of native leadership for labor and rural cooperative movements. This year we have furnished leadership in the south's most important mining strike at Wilder, Tenn.: uncovering new facts, furnishing relief, and preventing open warfare. Our students and teachers are giving full time service to the labor cause in the south, all without salaries. We charge no tuition or other fees. Our living comes from a small farm. All our work is done cooperatively.

So we must look to interested friends for books. Just now we need the best works on economics, sociology, religion, labor history and tactics, and the important political and social movements of our day. Also for our community classes and library we need many more books of general literature, from the classics to the latest fiction and juveniles. Books placed in our school will be used constantly and creatively. Reinhold Niebuhr said recently: "No worthier cause exists to claim the support of those who believe in labor education."

Monteagle, Tenn. MYLES HORTON, Director.

To the Striking Farmer

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with a sympathetic interest the article by Emory Nash in the issue of May 1 on "I Am on a Church Strike." I admire his intelligent courage. I hope strikers of his type will increase in numbers. I do not write this letter because I presume to think that I can solve the sectarian and ecclesiastical problems of his community but because I know how a similar problem was solved.

This is a town of twelve hundred people and had four churches. Only two churches had full-time ministers. The two ministers were planning to move about the same time. Several leading laymen of the churches thought it was an opportune time to face frankly the folly of continuing the denominational divisions of Christian people. They suggested to other members that the churches consider uniting in some sort of cooperative church organization. The interest in the plan increased to such an extent that informal meetings were held to discuss it. Representatives of the four churches worked on an agreement anticipating possible doctrinal difficulties and embarrassment concerning the sacraments, etc. An "agreement" was drafted, voted on by each church, then by a union meeting of all the churches and adopted. The outcome of this "uncommon sense" action of Christian people was the organization of a community church.

That was over seven years ago. It is still a going concern. It was the plan not to call a minister who was affiliated with any one of the denominations in the federation. I was extended a call and accepted. I have been the minister for almost seven years. The majority would not go back to the old way. It has not been easy for the denominationalists but they have stayed with us remarkably well. Incidentally it is rather significant that there are about two thousand community churches in our nation. If Mr. Nash sees any hope of the federation of any number of the churches in his community I shall be pleased to give him any further information of our method of procedure and the form of our organization.

La Porte, Texas. M. O. LAMBLY.

The Question Box

One of the most serious handicaps under which religion labors in our scientific age is the fact that most religious people cherish their childhood ideas of the Bible and religion in general. My question is, Why teach a child anything that you know is not true? Why teach him anything that the best intelligence of the age regards as erroneous? J. D. R., Broken Bow, Neb.

NO ONE should teach a child anything he knows to be untrue. Probably no one intends to commit that sin. The difficulty is that many parents and teachers are confronted with a problem as to what portions of the Bible are to be regarded as valid from the standpoint of history and science, and what are to be treated as tradition, folklore and legend. No one has any hesitancy in teaching with confidence and urgency the great moral and spiritual lessons of the prophets, our Lord and the apostles. We are on sure ground in that area. But when it comes to incidents in Hebrew history or even in the gospel narratives one is not so sure. The former doctrine of a "level Bible," all parts of which were divinely and verbally inspired, settled all such questions. But in the minds of intelligent Christians that theory can no longer endure the bombardment of facts, and has been abandoned.

The Bible is the product of men who used the vocabulary, the figures of speech, the symbolism, the narratives of the past, and the interpretation of history and the facts of nature common in their time and in their circle. They grasped at all means by which the truths of religion could be made plain to their generation. Most of these materials were trustworthy and have become a part of the world's store of authentic knowledge. Some of them were traditional, and judged by the accepted canons of historical and scientific inquiry they have today only the values of illustration and figure. Some of them are the fables of the Old Testament, which were never intended to be taken as other than fiction. Some of them were the parables of the Old Testament and the New, which may have been based upon fact or may have been purely works of the imagination. Others still were believed by their writers to have been facts of history or of nature, but can no longer be so regarded.

This column could be filled with illustrations of these and other cases in which biblical material of highly valuable teaching character is not to be regarded as factual. Earlier generations were not troubled by such questions. Whatever was set down in the scriptures was regarded as wholly reliable, and not to be questioned. In fact it was regarded as a Christian duty to accept without demur every statement of the Book. Recitals like the great fish incident in the book of Jonah, or that of Joshua's lengthened day, if found in any other literature, like Herodotus or Tacitus, would be quietly laid aside as traditional and nonhistorical. Why should it have a different treatment because it is found in the Bible? The writers of scripture were free to use both fact and fiction in their illustration of the truths of religion. The fact that they regarded some of the fictional incidents which they recorded as facts does not modify the value of their method.

Parents and teachers ought to deal honestly and frankly with those whom they instruct. Not a little of the difficulty which children have with the Bible when they reach maturer years is the hangover of traditional instruction which they carry from the conscientious but mistaken teaching of the past. The wise teacher has ample assistance in determining which of the Bible stories may be taught as facts, and which of them have only the value of parable or tradition. Children in our generation know very well how to appreciate both facts and fiction, and a story is not less interesting or instructive because it is a work of the imagination. That is one of the important lessons which modern study of the Bible and of child psychology has taught parents and teachers. H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Would Elect Filipino Bishop

Methodists in Islands Seek Autonomy by 1936—Hold United Evangelical Church Ultimate Goal

(*Correspondence from the Philippines*)

MANILA, April 30.—The most significant church development in recent years in the Philippines took definite form last month when the annual conference of the Methodist Episcopal church approved a program looking to the formation of a Philippine central conference by 1936. The plan, submitted to the conference here and to the board of foreign missions in America by the local cabinet—eight Filipino district superintendents—supplants the ten-year program proposed by Bishop Edwin F. Lee two years ago and doubtless grew out of that earlier proposal. The plan approved by the conference provides that Filipino Methodists may elect their bishop three years hence. Bishop Lee's administration and his wide popularity are in no wise questioned by this step.

It is estimated that there are 25,000 Methodists in churches that have split off from the parent group in the last two decades. The conference sets itself the task of working "for a united Methodism by 1936. After a united Methodism, and under Filipino leadership, steps should be taken to bring together all the evangelical forces into a national evangelical church." The "program" includes personal and social evangelism as well as religious educational activities. Unlike too many paper plans that have been born and soon buried here, this one gives detailed attention to finance. "The finances of the church should be run on a sound business basis," the document declares, and then proceeds to lay out a budget for each of the two conferences into which the present organization is to be divided.

With the exception of contributions from independent sources in the United States amounting to about $900 a year, the church expects to be entirely self-supporting within six months. However, such institutions as Union theological seminary, various training schools, and a hospital will continue to look to the board for funds.

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Growing Interest Shown in Rural Life Conference

The second national rural life institute, held under the joint auspices of the National Christian council and the state college of agriculture, met March 27 to April 1. Forty-five delegates from 20 provinces took the course. Money is as scarce as hen's teeth here and this increase in enrolment of 25 per cent over last year indicates a strong interest. One pastor traveled more than 700 miles, a missionary and two field men came 500, and another missionary brought a delegation of eight preachers and college professors a 24-hour voyage. Last year only two missionaries thought the institute worth their while; this year ten attended.

In addition to lectures and demonstrations on poultry raising, plant and animal propagation, soils, control of plant pests and diseases, and fisheries, the program this year featured a balanced diet of Filipino foods, recipes for soy bean products, food preservation, the manufacture of cottage cheese, and the construction of a cheap, sanitary toilet for villages and country places.

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Teaching What to Eat as Missionary Work

The presentation of "A Balanced Diet of Filipino Foods" by Prof. Francisco O. Santos, head of the department of agricultural chemistry, furnishes a good illustration of the practical character of all the institute work. Dr. Santos explained the food requirements of an average Filipino and then set out on a large table in front of the delegates uncooked food for one person for five days. In these five breakfasts, five luncheons and five suppers, he duplicated practically no item on the menu except rice. He said that anyone could understand that demonstration whether or not he knew a word of chemistry and to help the people remember what was in each meal, he presented them with mimeographed copies of the menus.

Hon. Teodore R. Yangco, former resident commissioner to the United States, gave an address on "Christian Thrift" and Mr. E. S. Turner of the Y.M.C.A. spoke and conducted a forum on financing religious work. The Manila Daily Bulletin carried a two-column news report of the institute and the editor of the provincial section commented favorably upon it in an editorial.

E. K. HIGDON.

Methodist Youth to Study Peace This Summer

The peace movement will enlist the attention of Methodist young people in 150 institutes of the denomination throughout the country this summer. Plans for peace education are being announced by Blaine E. Kirkpatrick, general secretary of the Epworth league, and Owen M. Geer, secretary in charge of the institute movement. Many institutes will have teachers of special courses in international relations, who will have attended the Midwest institute of international relations to be held at Northwestern university, June 19-30.

Federated Church Women to Meet in Chicago

The annual meeting of the National Council of Federated Church Women will be held at the Hotels Windermere, Chicago, June 20, 21. Mrs. James T. Ferguson, of Kansas City, is president of the federation.

Organize Against Philadelphia Vice

Committee of Hundred Formed from All Churches—Reformed Synod Bans War —Lutheran Synods Merge

(*Correspondence from Philadelphia*)

PHILADELPHIA, May 30.—A Committee of One Hundred, as it will be known, from all religious faiths, has been formed by 160 Philadelphia ministers, to be an effective voice for the social and moral welfare of the city. In time of serious crisis, an executive committee of 15 will study the facts, call together the main committee, seek endorsement for its recommendations, and then give public utterance to its position and ask for full support from all ministers and churches. Dr. John A. MacCallum, of the Walnut Street Presbyterian church, has been chosen president, and Rabbi William H. Fineshriber, of the reform congregation Kenesoth Israel, chairman of the executive committee. Other officers elected: vice-president, Dr. G. H. Bechtold, secretary of the Inner Mission of Lutheran churches; treasurer, Dr. Gladstone Holm, chairman of the Philadelphia annual Methodist conference, social service commission; secretary, Dr. James M. Mullan, secretary of social service for the Reformed church.

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"Clerical Menace" Becomes "Conspiracy of Silence"

Because the professional patriot is in the penumbra these days, the group representing the so-called "clerical menace" has ignored the questions sent to them by the P. O. S. A. It seemed to them a piece of impudence for such an organization to ask any questions at all in the spirit in which they did. Such men as Dr. E. A. E. Palmquist, Dr. Charles E. Schaeffer, Dr. Joseph Fort Newton, Dr. John A. MacCallum, Dr. Robert B. Whyte, Dr. Frederick R. Griffin, Rabbi William H. Fineshriber, and others in this group have entered into a conspiracy of silence. Their standing in the city is beyond question. They feel it would play into the hands of inconsequential men to notice such aspersions, especially as no local publicity has been available. One of the group says: "I am an American and mean to attend any kind of a meeting I care to attend, say what I think is true on any subject at any time anywhere, and no church or bishop or even the Sons of America can do anything about it." Finis!

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Girard Dedicates New Chapel

Because of the religious controversies of an earlier generation, Stephen Girard, Philadelphia merchant philanthopist, denied all clergymen admission to Girard college, which he established. These Philadelphia orphan boys are forever spared the futility of theological disputes but are strengthened

by the teaching of lay religion. The new $1,600,000 chapel, seating 2,400, was recently dedicated. Supreme Court Justice Roberts was the chief speaker. Pres. Cheesman A. Herrick, who accepted this gift from the board of city trusts, is a Presbyterian elder and former vice-moderator of the general assembly.

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Eastern Reformed Synod Refuses To Sanction or Support War

"We are convinced that the church should never again sanction or support a war." This was the declaration adopted by the eastern synod of the Reformed church in the U. S., the largest and oldest judiciary of that denomination, in annual session at Norristown. Opposed to war and the propagation of militarism, it called for a "spiritual war" against war, condemned compulsory military training for schools and colleges, urged the enactment of the Cutting amendment to the naturalization laws, and recommended the observance of May 21 as Goodwill Sunday. It felt that the decision of the supreme court in the Macintosh citizenship case "has created an intolerable situation for all who believe that war is utterly incompatible with the will of God and with our Christian faith." Prof. T. F. Herman, of Lancaster, chairman of the synod's social service commission, was given a vote of appreciation.

* * *

Swedenborgians Consider "Spiritual Reconstruction"

With 500 delegates and visitors from all parts of the United States and Canada, the general convention of the Church of the New Jerusalem was held in this city. Coincident with the convention was a celebration in commemoration of Philadelphia's New Church 50th anniversary in its present place of worship at 22nd and Chestnut streets. Rev. Charles W. Harvey is the present pastor. The original dedication service was repeated. Noteworthy on the convention program for these Swedenborgians was a session conducted on the jury panel system by Rev. Clyde W. Broomel, of St. Paul, which covered industrial, social, and religious trends, with Dr. J. R. Swanton of the Smithsonian institute and F. G. Perry of the Roger Babson staff. Rev. Fred Sydney Mayer, of Baltimore, was reelected president. This 112th annual session commemorated the 150th anniversary of the first meeting in London of student followers of Swedenborg.

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Lutherans Vote to Merge Six Synods Into Three

The Evangelical Lutheran synod of East Pennsylvania, in session at the Muhlenberg Memorial church, Logan, Dr. C. F. Dapp pastor, voted favorably on the recommendation from the convention of the United Lutheran church to merge the six synods of Pennsylvania into three but deferred action on another recommendation to merge Mt. Airy, Hartwick, Susquehanna and Gettysburg seminaries into one to be sustained by the nine synods now supporting the four. Because of the serious deficiency in missionary funds the executive board was authorized to investigate and report on all congregations that have paid nothing on apportioned benevolence for one or two years. Total benevolence decrease last year was $35,000. Evangelistic success, however, overtowered the financial losses. Dr. William C. Ney of Brookline was reelected president.

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Bethany Temple Dedicates Wanamaker Memorial

"He touched nothing that he did not adorn." This epitaph from Oliver Goldsmith was the expressed ambition of the late John Wanamaker, whose memory has been honored by the Bethany Temple Presbyterian church, which he founded 27 years ago and now has 2,700 members and 1,400 Sunday school pupils. A recent bequest from the Wanamaker estate of $112,000 has made possible the new John Wanamaker tower, the memorial pulpit, the redecoration of the church, the liquidation of the $40,000 mortgage, and the purchase of a manse.

* * *

Philadelphia Leaders Honored In Anniversaries

The golden anniversary of Dr. G. Bickley Burns, who after 50 exceptional years of leadership in the Methodist ministry retires at the 146th session of the Philadelphia annual conference convening this week at Coatesville, was celebrated at Logan church, where he had served for the last 8 years, following his 9 years as district superintendent. He was for years a member of the executive committee of the Methodist board of home missions and church extension. Eleven of his family have been preachers.

A testimonial dinner will be given on June 1 to Dr. Charles E. Schaeffer, in recognition of his 25th anniversary as secretary of the home board of the Reformed church. The dinner will be in the parish house of the Trinity Reformed church, Rev. Purd E. Dietz minister. Dr. Schaeffer has rendered valuable service not only as board secretary but as president of the Alliance of Reformed churches holding the Presbyterian system and as president of the Philadelphia federation of churches.

* * *

Reformed Episcopalians Support National Prohibition

With Bishop Robert W. Peach presiding, the 27th general council of the Reformed Episcopal church convened in Germantown, marked by unusual enthusiasm. Despite reports of falling income, a spirit of trust prevailed. The evangelistic note predominated in the profound message of Bishop Peach and the stirring challenge by Dr. Jesse M. Bader of the Federal council. Among the important resolutions passed were those for the support of national prohibition, for the rejection of the findings and point of view of the Laymen's missions inquiry, for the approval in principle of the proposal to fix the date of Easter, and for permission to ministers, so desiring, to read the lessons in morning and evening prayer from the American Standard Version.

* * *

Friends Are Honored for Educational Work

One of the six cash prizes awarded at the annual meeting of the Woodrow Wilson foundation for world friendship, was an award of $3,000 to the American Friends' service committee here for "educational work in the conferences they have held in the last few years for college students and teachers of international affairs."

CHARLES DANIEL BRODHEAD.

Geneva's Tension Greatly Eased

But Attendants at Conference Question Whether Roosevelt and Hitler Speeches Have Accomplished Much

(Correspondence from Geneva)

GENEVA, May 19.—Another "disarmament crisis" is safely behind us! This afternoon a general attempt has been made to efface the distinctly unpleasant impressions of the last few weeks and to create an atmosphere more suitable for constructive work. Delegates were visibly relieved to be able to say nice things to each other, for, after all, are they not human beings who have worked together for almost 18 months and who have in many cases become "old" friends?

The question remains, however, whether this psychological change implies a substantial change in viewpoint on the part of the various governments. Does Mr. Nadolny's statement that Germany is willing to accept the MacDonald proposals not only as "a basis of discussion" but also "as basis of the convention itself" mean a real concession in the matter of effectives? Does Mr. Roosevelt's declaration regarding security indicate a new willingness on the part of the American government to share in the guarantees of peace? Is France willing to sacrifice its offensive weapons? Or are the various declarations of these last days simply to be taken as no more than strong expressions of the fear shared by all governments alike, that a breakdown of the disarmament conference would have the most disastrous results for economic as well as political life?

These were the questions discussed among the attendants at the disarmament conference today. Few were sufficiently optimistic to believe with Mr. Henderson that a preliminary convention might be drawn up before the opening of the economic conference. But all were grateful that at least for the time being the world messages of Roosevelt and Hitler had cleared the air considerably. Mr. Henderson's solemn warning, "It is only too likely that the question we are now deciding may be that of future peace or war," is sufficiently understood to make even the most recalcitrant government think twice before accepting responsibility for a failure of the conference.

* * *

Germany an Enigma, but Hitler Gives Hope

More than ever, Germany is today the great X in the political situation. Since a certain number of impartial observers have come back from that country to Geneva, and especially since Hitler's speech of two days ago, few people dare make strong statements of any kind about the future of Germany's foreign policy. In this matter, as in the economic and social realm, German policy may yet develop in very different directions. A recent editorial in The Christian Century pointed out that it was largely the treatment of Germany by other nations which had "made Hitler." In a similar way

the future of Germany's foreign policy depends largely on the attitudes of other governments in such matters as disarmament and treaty revision. The general impression of Hitler's speech of last Wednesday is that he is much more of a statesman, and therefore much more ready for the give and take of international politics, than his previous reputation seemed to promise for the future.

* * *

German Churches to Preserve Freedom

International Christian movements in Geneva are, of course, following the developments in the religious situation in Germany with particular interest. All of them have made special efforts to keep in close touch with their German collaborators, and their common experience indicates that there is no reason for fear of a lessening of German interest in their respective causes. It has become clear that German Protestantism, while on the whole favorable to the new régime, desires to stand on its own legs, and that it will not accept to be "brought in line" according to the process of "Gleichschaltung" which is now going on all over the country. The energetic action for the unification of the German churches, the strong stand taken against the interference of the local government in the church of Mecklenburg, and the quieting down of the extreme nationalist claims of the group of "German Christians" are signs that Protestant leaders are definitely committed to the ideal of an independent church. It would seem that the best elements among the national socialists are supporting this policy. The new liaison officer chosen to represent the government in relation with the Protestant churches, Pastor Müller, who has now also become the leader of the "German Christians," is said to belong to this moderate wing of the party.

In German religious life, as in the world in general, the fashion of the hour is to invest leaders with special powers. Thus President Kapler has received a far-reaching mandate to work out the plans for the new united German church, while Dr. Erich Stange has become the responsible leader and organizer of all Protestant youth movements.

* * *

And So Forth

In France Jacques Martin, imprisoned for conscientious objection, has recently been liberated. The problem of conscientious objection is, however, more discussed than ever since a secret circular of the ministry of defense has been published, which contains warnings against a great many social and religious movements suspected of anti-militarism.

A fine manifestation of Roman Catholic spirituality was given by the former crown prince of Saxony, now a Jesuit preacher, who preached a series of sermons at Geneva on the passion of Jesus in one of the poorest and most modest churches of the city.

The lawsuit against the socialist Léon Nicole and his associates, accused of instigation to rebellion on the tragic night in November when soldiers fired on a large crowd with disastrous consequences, is in full swing, and reveals once more the spirit of class antagonism which prevails at Geneva.

W. A. Visser 't Hooft.

Poor's Plight Made Plain

Hearings Bring Out Terrible Conditions in New York—Dr. Woolley Heads Federal Council Peace Work

(Correspondence from New York)

New York, June 3.—The unofficial hearings on relief, mentioned in my letter of last week, have continued this week. In all the various sections of the city the same tale is unfolded. No rent is being paid by the Home Relief bureau until the family is actually thrown out on the street. The food allowance is pitifully inadequate and the delays frequently amount to a denial of relief. Moreover, the landlords are balking at taking the city vouchers for rent, for the delay in cashing them is beyond all reason. One landlord, testifying at the hearings, made the interesting suggestion that these rent checks be made acceptable for city taxes. This he declared would make the checks perfectly satisfactory to the landlords and would obviate the necessity for such large relief appropriations. One comes away from these hearings with a heavy heart, for the suffering of the poor in this city is far beyond anything in the experience of our settlement workers. It is expected that a report of the conditions uncovered at these informal hearings will be made to the board of estimate of the city at its meetings next Tuesday. Several of the organizations of the unemployed are planning a march to the City hall at that time.

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Mulrooney Says Saloon Will be Barred

Edward P. Mulrooney, chairman of the state alcoholic beverage control board, issued a statement this week saying that he and his board will do everything possible to keep the criminal and the racketeer out of the beer business. He says: "It is the intention of the board to make every endeavor to place the sale of beer on a plane and under conditions which will command the respect of all decent people."

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Dr. Elliott New Ethical Culture Head

Dr. John L. Elliott, head of the Hudson Guild, well known settlement on West 27th street, has been chosen as the successor of the late Dr. Felix Alder in the New York Society of Ethical Culture. Dr. Elliott has done notable work in the social service work of this city. He is one of those rare spirits who combines effectiveness with the deepest capacity for human sympathy and kindness. His whole life is a most telling argument for his religion. Ethical Culture is to be congratulated on securing him as its leader.

* * *

Federal Council Elects Dr. Mary E. Woolley

The Federal council of churches has just announced that Dr. Mary E. Woolley has been elected the new chairman of its department of international justice and goodwill. Dr. Woolley, who is president of Mount Holyoke college, is well known as a member of the American delegation to the first session of the world disarmament conference. Dr. Woolley's election to this position will bring one of the foremost students of international relations to the leadership of the peace movement of the churches.

* * *

Dr. Harris on New York Conditions

One of our former health commissioners, Dr. Louis I. Harris, unburdened his soul at a luncheon in Paris this week. Possibly feeling that he was so far from home that there was no obstacle deterring him from speaking out, Dr. Harris said: "I had been in office hardly six weeks when I was advised the skids were being greased to be placed under me. There is not a chance for an honest man. Seabury was merely a bright incident in an otherwise vile picture of civic corruption." "How could he clean the Augean stables? He could only focus light upon it." Dr. Harris says that he hopes to get back to New York "to focus the light on many things I have merely hinted at heretofore."

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Diego Rivera to Paint For Communists

Diego Rivera, recently discharged from his work at Rockefeller center, is going to decorate the main lecture hall of the "New Workers School" on West 14th street. An announcement sent from this school says that Rivera and his entire staff will in this way "make their revolutionary mural paintings accessible to the workers of New York." This school belongs to the Lovestone faction of the communist movement in this country.

* * *

Riot at City College

Much is being made in our local press of the "pacifist riot" at City college. When the annual review of the college R. O. T. C. took place last Monday several hundred students assembled to express their displeasure at this manifestation of the military spirit. Dr. Frederick B. Robinson, the president, on his way to the stadium where the review was being held, found his path barred by the throng. In order to get through, Dr. Robinson used his umbrella as a weapon to drive the students back. Soon, however, according to the accounts, some students pinned the president's arms to his sides and he had to be rescued by the police. Several students have been suspended because of the affair and protest meetings against this action are being held. The R. O. T. C. is not popular at this college.

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Free Food Ticket Fund

An attempt is being made through the federation of churches to raise $25,000 with which to purchase food ticket books for distribution through religious and social agencies to penniless people who apply to them. These food tickets would be redeemable at any of the MacFadden penny restaurants where a nourishing meal can be had for a dime. One hundred cents of every dollar will go for actual food.

Edmund B. Chaffee.

Buchmanites End Canadian Tour

Dr. J. R. P. Sclater Sums Up Gains and Dangers—Tendency Toward Fostering Sectarian Spirit Seen

(Correspondence from Canada)

TORONTO, May 31.—The trophies of the Oxford group mission in Canada are now being assembled at a house party in the luxurious Chateau Frontenac in Quebec—the most Catholic city in the world. There on that majestic bluff, with its outlook down the valley of the St. Lawrence, men and women to the number of about 700 have come by special train or by motor cars from every part of the dominion west of Montreal. The cities of the Pacific coast and of the prairie have been visited and affected more or less seriously according to the temper characteristic of each community. British Columbia and Alberta can always be relied on to respond to a spasmodic effort to capitalize religious emotion, while Saskatchewan responds more readily to adventures in social and economic regeneration. But trophies have been brought from every province, notwithstanding the enormous expense involved and the absence from routine duties for more than two weeks. Many earnest people find themselves debarred from sharing in the intensified experience at Quebec by the cost, which is prohibitive except for those who enjoy considerable economic independence or who are ready to incur financial liabilities in the interest of their better spiritual equipment.

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Dr. Sclater Assesses Gains from Movement

As the team of visitors from abroad returned from the western cities they renewed contacts with their disciples in the eastern cities; and both from representative pulpits and in luncheon gatherings they sought to confirm the new allegiance. Dr. J. R. P. Sclater, speaking in Old St. Andrew's after a valedictory by the Rev. John Watt, summed up the best thought of the Christian community on the movement. First he rejoiced that the speaker had now described this as a "movement"—an enterprise not yet defined either in ideas or methods. It is still plastic and ready to adopt such changes as guidance may indicate. In this Mr. Watt strikingly differed from some admirers who have insisted throughout that the movement as it came to us must be accepted as above and beyond criticism either of its ideas or its methods. Dr. Sclater welcomed too the demand that God be given the key to every room in one's life; but pointed out that this should include the rooms in which economic policies and international politics are wrought out. There he indicated the outstanding limitation of the Christian life presented by the group in Canada. Again he welcomed the affirmation that as "all crows are black" so all men are alike in spiritual need; but asserted that this is entirely misleading unless there be equal affirmation of the tremendous differences between individuals concerning the form in which that need must be met. The ignoring of these profound differences leads to confusion and mistake. Most emphatic was the welcome accorded to the demand for the quiet time—the age-long practice of Christians of all kinds of a reserved period for prayer at the outset of each day. The neglect of the practice of prayer seems to be widespread and to call for emphatic and effective reminders expressed in concrete methods.

* * *

Will It Produce a New Sectarianism?

After six months it is possible to form some appreciation of the whole movement but this cannot be stated in any one valuation. Definitely there are many lay members of the Christian community who have been awakened to face the demand of the Christian life for something more than the routines of middle class morals. But there is an increasingly marked disposition to regard those who have entered into richer spiritual experience through this mission as a class apart from those who have come to the same stage otherwise. The repeated demand that every detail of present methods be accepted as final, and as beyond the range of critical appreciation, is visibly tending to sectarian results which the leaders of the movement would themselves repudiate. The segregation of those who have entered the kingdom by this way has a tendency which cannot be ignored though it may be overcome. Old fellowships are in some cases abandoned and new groupings are clearly visible.

* * *

Effect on the Ministry

Among the ministers two different kinds of reactions are discernible. Some have been led through self-discovery to distinct ethical adjustments which have penetrated to the depths of life. Others have from the first welcomed the new agency as a method by which they might enrich and enlarge their church. These latter were among the first to adopt—even without understanding—what appeared to be the new techniques. Where this was the case the primary impulse seems now to be spent, and the group of the twice-born is already merged in the common run of church members. Some ministers have, from the first, felt antipathy to the movement and have been forced by the partisanship of others into a reluctance to recognize any values in the movement. But the partisanship referred to reveals itself in the repeated declaration that those who are not unreservedly committed to the movement in its present form are to be regarded as hostile. One phase of this in relation to ministerial life is seen in the frequent complaint that hitherto ministers have expected to be taken for granted and have taken other ministers for granted—now we find this cannot be done. In other words we now find that ministers are a shady set, and should be so regarded until we find specific symptoms of changed life. Obviously this fosters a censorious attitude such as has frequently characterized the evangelical type of piety throughout the last century. Yet despite all these morbid growths there has been a definite enrichment of life and unless the churches are more moribund than the present writer believes to be the case there is every reason to expect much healthy growth beside the less desirable forms.

* * *

And So Forth

The Anglican effort to restore lost endowments is proceeding satisfactorily and high hopes are entertained.

The United Church of Canada has now formally affiliated with the Federal Council of the Churches of Christ in America, the field of cooperative effort to be determined as occasions allow. ERNEST THOMAS.

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College Religion Under Scrutiny

Conference at Harvard Considers Methods of Work with Students—Unitarians Vote to Enter Free Church

(Correspondence from New England)

WESTMORE, VT., June 1.—On May 1 and 2, there was held in Harvard university a "Conference on the Church and the College," under the auspices of the Hazen foundation. Dean Henry P. Van Dusen of Union seminary outlined the problem. "Religiously, college life is unique in its unnaturalness, its divorce from home and common life, its associations and intellectual difficulties. Students may be classed as loyal, half-hearted, and nominal churchmen, and as hostile to religion. Each agency now at work has its strength and its weakness. The local church represents normal religion, in its relations to history, community, and the whole life of the student; but, geared as it is to middle age and average intelligence, it is not adapted to meet the student's intellectual needs, and cuts across the unity of college life. The college Christian association represents the normal religious life of college and Christian unity, and can specialize in winning the half-hearted or hostile: but it consists of one class, one age, one sex; has no contact with life's great experiences of birth, marriage and death; and prepares badly for church relations in after life. 'Organized college religion' succeeds better than a church in meeting the group consciousness and intellectual difficulties of students, and giving them a foretaste of the church universal, and better than the association in envisioning the totality of their religious life; but it is unnatural and tends to intellectual aridity and spiritual sterility."

The "findings" recommend the appointment by each denomination of "ministers qualified to meet the religious needs of students," who "may enable the church to take its rightful place with the Christian association and college chapel in an inclusive Christian movement," as illustrated by the recently organized "Student Work Council of Greater Boston," which coordinates effort for the 50,000 pupils in its educational institutions. The "convening" was made a "continuation" committee.

* * *

Self-examination by Massachusetts Congregational Conference

Five years ago the Massachusetts Congregational conference and missionary society were merged. The women's organizations became a department. The fellowship was enlarged two years ago by welcoming the Christian churches. Organization had been expanded to meet these new needs. Readjustment was overdue. Criticisms charging bureaucracy and excessive overhead began to be heard. A year ago an appraisal committee was appointed and studied the situation for 11 months. Its report was presented at North Adams, May 15-17. It found that all the functions assumed by the conference are justified; that 87 per cent of its $539,400 expenditure is for "benevolences in the form of cash"; 6.5 per cent for "service"; and 6.5 per cent "cost." The recommendations were adopted, except those for economies involving the releasing of esteemed departmental secretaries and county missionaries, which were referred to the executive committee. This will henceforth include one nominated by each of the 21 local associations. The only immediate change in the staff is the retirement of Mrs. Badger, for 13 years secretary of woman's work, who "electrified" her constituents by becoming Mrs. Edward C. Camp in September, but consented to fill out her year. She is succeeded by Mrs. Mary Carver, former "project secretary." The executive president, Dr. Frederick H. Page, was applauded for his skilful leadership.

The committee on moral and social welfare, as usual, took advanced ground, "convinced that permanent relief from economic chaos can come only through social planning and control," and that "until this is realized," "important reforms should relieve the injustice of the present competitive system," e. g., "a wider and fairer distribution of wealth, social insurance, a nationwide minimum wage and maximum hour law."

* * *

Unitarian Anniversaries also Announce Advances

All the organizations of that denomination are annually combined in its natural center, Boston. Last week, delivering the "Ware lecture," Prof. Jesse H. Holmes of Swarthmore college charged that "our social and industrial system is based on violent irrational inequality. Slogans of individualism, free competition, and survival of the fittest justify and exaggerate it. Our silly attitudes of racial and national superiority work out in wars and depressions. Something approaching equality of income, property, responsibility and leisure must be developed, or civilization will destroy itself."

But the great event was the vote to join "The Free Church of America," a plan for which has been developed by two years' work of a joint commission, consisting of 9 Unitarians and 9 Universalists. A member of the commission, Dr. Frederick R. Griffin of Philadelphia, met every oppisition with vigor, warmly seconded by Mr. Percy R. Gardiner of Providence. The vote was almost unanimous. The proposed federation will be realized if the Universalist convention takes similar action in October.

* * *

Notes from Northern New England

Rev. Luther Ballou, who recently resigned the pastorate of the Dover-Foxcroft Federated church, and Mrs. Ballou, who is also a trained church worker, have undertaken on their own responsibility, but with the full approval of the Maine interdenominational commission, a unique rural project in seven townships, centering in Carmel, Me., with a combined population of 4,000 hitherto without a year-round pastor.

I write by a window combining a magnificent view of Willoughby lake, one of the most beautiful of its size in the eastern states. Summer residents are beginning to return. Thus, from mountains to seaside, New England, as "vacation land," is resuming one of its great industries

E. TALLMADGE ROOT.

Europe Responds to Roosevelt

President's Policy Revives Hope—College Piety Portends Revival, Thinks Dr. Whitehead—Methodist Figures

(British Table Talk)

LONDON, May 23.—When I last wrote the world had just heard from President Roosevelt, and was waiting to hear from Herr Hitler. We were hoping that the President would provide the Nazi leader with an opportunity for making a new beginning in his policy. So it has proved to the great relief of Europe. What with three or four simultaneous crises to engage our attention, with four-power pacts, ten year plans, tariff truces, British plans for disarmament—the scene is sufficiently complicated; we cannot be blamed if we hesitate to fling our hats in the air, but new hope has certainly come to us.

We needed a friend from without to come to the rescue; and this morning in the speech of Mr. Norman Davis at Geneva we have read the best news which has come in recent days. The passage, which we have underlined at once, deals with the American promise to help in securing the observance of the international obligations undertaken by the states. The critical words are taken to be these: "Further than that, in the event that the states, in conference, determine that a state has been guilty of a breach of the peace in violation of its international obligations and take measures against the violator, then, if we concur in the judgment rendered as to the responsible and guilty party, we will refrain from any action tending to defeat such collective effort which the states may thus make to restore peace."

"If we concur" is an important qualification, but it is interpreted in the light of the firm definition which is accepted by the President, of the action, which defines the guilt of the defaulting state. America too will take her part in the supervision needed to safeguard the agreement which the nations are to make. It looks as if by this action America has saved the disarmament conference from collapse and that means that it has also saved the economic conference from futility.

* * *

Dr. Whitehead Finds Portent In University Religion

It may prove again, so Prof. Waterhouse has suggested, that a revival in the church may begin in the universities: "There is a certain time-lag before what is stirring in the universities comes down to influence the man in the street, and yet it was true of many revivals in history, and noticeably the Methodist revival, that they were cradled in the universities. I believe that the new spirit, the new piety, which is flowing from our universities is going to be felt, and abundantly felt." Evidence of this is found in the group movement, but there are many other signs of a revived interest in religion. Within the Catholic, as well as in the Reformed church, and outside the

bounds of all churches, observers tell of a new concern among students. This may even be shown in the direct negative to all religion, which is moved by some with almost a religious passion.

* * *

Rabbi Preaches in Carr's Lane

Last Sunday at Carr's Lane church, Birmingham, one of the greatest of our Congregational churches, Dr. Abraham Cohen, rabbi of the local Hebrew congregation, spoke before a large audience. Both Jews and Gentiles were there, and the minister, the Rev. Leyton Richards, had invited a number of German citizens to join them. Dr. Cohen pleaded for toleration among peoples and creeds under a common Fatherhood.

* * *

Methodists Issue First Post-Union Statistics

The Methodist church has issued its first annual statistics of membership since the day, last September, when one Methodist church came into being. There are 835,266 full church members, nearly 200,000 Sunday scholars. The local preachers number 32,000 and the class leaders 33,000. There are 1,229 local women preachers. These figures, though they will not seem large to American readers, on our scale are large. They reveal a church with vast resources, splendidly organized, and yet preserving a delightful family feeling in its ranks. And this church for its officers still looks to a highly trained body of ministers, set apart for leadership, and to those 32,000 local preachers who give their leisure to its service.

* * *

The Taxing of The Co-op.

The Cooperative societies are up in arms against the government plan to tax their undistributed profits. The liberals and labor members of the house voted last night against the government plans, and some conservatives with them. The Cooperative societies—"Co-ops" as they call them in the north—are formed for mutual aid. Their profits are for the members. Most will go to these members in dividends on their purchases. This is known in the north as the "divi," and a welcome return it proves. But what about the profits in trading which are not so distributed? These profits like all other profits, the chancellor declares, should be treated as subject to the ordinary income tax which every trading concern must pay. Not so, the others declare; these societies are not societies trading in general and providing profits for shareholders; working people have been encouraged by the state to form these cooperative societies for the mutual benefit of their members. These members are liable to be taxed on the "divi" if they come under the conditions; that should be enough. "You want preferential treatment," the chancellor says. "You want to hit at the cooperative societies in the interests of other traders who do not like them," the labor voices reply. Lady Astor, who is a conservative, with the common sense which marks her comments (but not always) said that the measure was a blunder of the first order, and she shouts her vote against it.

And So Forth

The records of the interviews and ordeals through which the British engineers went in Moscow are being given in the Times. They show clearly enough the ways and manners of the O. G. P. U., but they still leave us in the dark upon the chief mystery of all—why this particular trial was staged at that particular time.

Col. John Buchan is to be His Majesty's Lord High Commissioner, whose duty it will be to represent the king in the assembly of the Scottish church. He has filled many parts with distinction: poet, novelist, publisher, member of parliament, and also, it should be remembered in this connection, elder of the kirk. Before he went up to Oxford about 40 years ago he had written and published a book, "Scholar Gypsies." Since that time he has added to the enjoyment of a host of readers by his romances and histories.

American readers will be interested to learn that in the judgment of Mr. Harold J. Laski the present situation in America is the final stage in the historic controversy between Hamilton and Jefferson. I can leave it with them to think out what that means. Mr. Laski confesses himself dubious whether Mr. Roosevelt can succeed.

A generation ago Mr. Robert Blatchford was a power in this country; a socialist leader with a rare gift of writing, by his "Merrie England" he did much for the cause. For a time he wrote as a pronounced materialist, but he renounced that creed. Now as an old man he cheerfully expresses his lack of interest in this world. He is not amused. "I am more interested in Shakespeare than in Hitler, and find the green and spicy freshness of the spring and the humming of the swallows more appealing than the five year plan or the futile palavers about disarmament. I have a world of my own. . . ." What should we have said, when we wore the red ties of youth, if someone had declared that the editor of the Clarion would write like this?

EDWARD SHILLITO.

Urge Withdrawal of Marines in Haiti

Immediate withdrawal of the 600 marines now in Haiti has been urged upon President Roosevelt by 15 prominent Americans, speaking through the American civil liberties union. Among those signing the appeal are John Dewey, Hubert C. Herring, Harry F. Ward, Edward A. Ross, James Weldon Johnson, Norman Thomas, Frederic C. Howe, Amos Pinchot and Jeannette Rankin. "The presence of the marines in Haiti is wholly unjustified," the appeal declares; "we could not think of treating a more powerful nation in such fashion. . . . We urge that in order to square American practices with your stated principles, the marines be withdrawn and the outstanding differences with the Haitian government be resolved through the usual diplomatic channels."

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Japan's Labor Groups Split

Dominant Influence of War Ministry Continues as Government Change Nears—No Faith in American Pacifism

(Correspondence from Japan)

TOKYO, May 4.—The biggest bit of news in Japan during the past month has undoubtedly been that concerning the split in the forces of labor over the observance of May day, and with regard to continued membership in the International Labor bureau of the League of Nations. "Inspired" efforts have been made with some success to divide Japan's labor alignment on issues of nationalism, the result being that two labor parades were held in Tokyo on May day instead of one as formerly. The numbers participating in both did not exceed 10,000, and as 5,000 special police were on hand to prevent disorders nothing untoward happened. It is too early yet to say whether or not Japan's labor leaders will withdraw from the international bureau, but for the present, counsel to remain a while longer in Geneva seems to have prevailed.

* * *

Mr. Matsuoka Returns

Mr. Yosuke Matsuoka was welcomed back to his homeland last week with great acclaim. He is regarded as Japan's greatest forensic genius and many prophecies are being made as to posts of future usefulness that may be open to him for further diplomatic service to Japan. Beneath the surface however there is deep regret and chagrin that the Japanese delegation at Geneva did not succeed in convincing the rest of the world of the justice of Japan's recent policies. Since his return Mr. Matsuoka has been busy justifying his words and actions abroad and urging Japan to heroic persistence in educating others that the "imperial way" of Japan is different from the hideous variety of imperialism exhibited elsewhere on the globe.

* * *

Change in Cabinet Impending

Momentous changes in political alignments are presaged by the announced determination of Finance Minister Takahashi to resign from the government soon. All the forces of antagonism are aroused again in political circles as party leaders on the one hand strive to secure reinstatement of their own particular groups to power, while forces favoring dictatorship seek a form of fascist government with military authority in close connivance. It is a strange anomaly to find many sincere liberal leaders urging the appointment of a retired military officer of the old school of mild diplomacy as the successor to the present premier, Admiral Viscount Saito, who has obviously failed to hold in check the aggressiveness of the younger military and naval officers now so strongly entrenched in positions of political power. To prophesy what will happen would be to presume that Japanese politics operated on logical premises, a presumption scarcely credible in these days. It is worthy of notice nevertheless that the war office has announced its opposition to a return to party government at this stage of affairs, a position which makes possible a fair judgment as to how consistently Japan's military leaders are pursuing the traditional and frequently affirmed policy of non-interference in the politics of the nation.

* * *

Japanese War Losses Heavy

The recent enshrinement ceremonies at Yasukuni shrine on Kudan hill in Tokyo gave the world the total of 1,711 Japanese lives lost in the Sino-Japanese conflict to date (including the Shanghai affair, and inclusive also of soldiers, marines and civilians). It would be interesting to compare these losses with those suffered by China, concerning which one hears estimates of anywhere from 100,000 to 200,000, actual computation being impossible. These, however, were not given public mention in the recent memorial services in Tokyo. Nor has the writer seen any reference at any time to prisoners taken, exchanged or repatriated.

* * *

Japanese Cynical Concerning American Pacifism

Every word uttered by Secretary Swanson and other big navy advocates in the United States is immediately given large publicity in Japan's newspapers and adds tinder to Japanese indignation at America's professions of pacific-mindedness. Asked recently whether Japanese people in general believed in the sincerity of America's insistence upon the sacredness of treaties and other anti-war machinery, the Yankee-trained Mr. Matsuoka replied: "The Japanese people as a whole certainly do not. And it would be difficult for anyone to convince them quickly that what you suggest is a correct statement. For more than 25 years newspapers and magazine articles and books, or parts of books, have been written by Americans and many public speeches made offering arguments to your people on other lines. . . . For years Japan has been held up to your people as the greatest danger among the powers to America's interests. Americans would seem to have short memories if your presumption is correct. Unfortunately, maybe, Japanese memories are not so short."

Most Japanese are convinced that if America's professions were sincere it would be reflected in Uncle Sam's tariff and immigration policies, etc. Without such evidences of the spirit of equality and mutuality, along with a demonstrated willingness to help Japan to secure a firm economic foundation and a higher standard of living for her overcrowded yet ambitious population, no permanent peace is possible in the far east. Have Americans bothered to face these disturbing facts, or are we American and Christian pacifists, after all, impractical and bigoted visionaries? How much reason is there for Kagawa-san's insistence upon a "true economic foundation for world peace" before he is willing to become a martyr for the cause of pacifism?

* * *

And So Forth

A significant autobiography has just been published by the Christian Literature society, both in English and in Japanese. It is that of Dr. Hiromichi Kozaki, formerly president of Doshisha university, chairman of the National Christian council, and pastor of Reinanzaka Congregational church in Tokyo. A member of the famous Kumomoto band of Christians in the early days of Meiji, this pioneer's reminiscences constitutes a most valuable contribution to the history of Christianity in Japan.

The forced resignation of Mrs. Pearl Buck from the Presbyterian board of foreign missions has done the cause of Christianity among intelligent people in Japan no good; the natural inference is that all the criticisms both of missions and of the American churches made by the Inquiry commission must be true and that there is little hope of the church's purging itself of these un-Christlike qualities.

The death of Henry Hodgkin is deeply felt in Japan. He was one friend of China who also understood the problems and psychology of the Japanese. He had a large share in launching the Kingdom of God movement in this country, and was anxious to extend its genius to other lands and climes. A memorial service in which the Friends' mission, Kingdom of God movement committees, and the Fellowship of Reconciliation will cooperate, is planned for the near future in Tokyo.

The annual conference of the Federation of Christian missions in Japan is scheduled for July 28 to 31 at Karuizawa. Dr. Richard Roberts of Toronto is to be in Japan at that time and will be the devotional speaker at the federation sessions, as well as preacher at the Karuizawa Union church during the month of August.

T. T. BRUMBAUGH.

Prof. Hocking Speaks at Colgate-Rochester Commencement

During commencement week at Colgate Rochester seminary Prof. W. E. Hocking was a leading speaker. His discussion of the subject "Rethinking Missions" was listened to by a capacity audience. Dr. Hocking indicated that a great danger to missionary enterprise is what he calls "insulation," and he made a plea for a non-insulated type of missionary leadership. He said there are three tests for a successful missionary: he must be a good teacher, a good doctor, an expert in his field; he must have a living Christianity and not simply a set of formulae; he must enshrine personal happiness, this last being the most direct and immediate criterion of fitness. It was shown that what is needed is cooperation, that the gospel means nothing unless it comes to a perfectly free mind and a perfectly free heart, that social service done in the spirit of Christ is evangelization, that the missionary leader with the Christian instinct will be always evangelizing, whether he be physician, preacher or executive. Pres. A. W. Beavan preached the convocation sermon, on "The Fellowship Unseen." Rev. W. S. Abernethy, whose son Bradford was receiving the B. D. degree, gave an address on "The Minister and His Church." The convocation address was given by Dr. Hocking, his theme being "Approaches to a Working Idea of God." Prof. J. F. Vichert spoke to the graduating class on "Guarding the Inner Sanctuary."

"Alfalfa Bill" Has a Plan

Would Unite State and Church Colleges in Oklahoma in One University—Murder Marks Mine War

(Correspondence from the New South)

NASHVILLE, June 2.—Gov. "Alfalfa Bill" Murray bids fair to qualify as Dr. William Murray. His friends have always known his scholarly bent as well as his flair for the sensational. He is proposing a coordination of higher education in Oklahoma that is as unique as it may prove salutary. His proposal is for a "Greater Oklahoma University" that will unite under one educational supervision all state and church colleges and universities, without interfering with organic control. He proposes that tuitions shall be raised in tax-supported institutions to equalize the advantage they possess over church-supported schools and to relieve the tax payer whose children do not attend them from at least a part of the burden of paying for the education of the children of their more fortunate fellow-citizens whose young people do. The coordinated organization would be guided by a chancellor, with a vice-chancellor for all state schools which would be placed in one group and another vice-chancellor over all church schools. The coordinating board would not manage properties or select teachers but it would standardize curricula, eliminate much duplication, arrange exchanges and grant all degrees. Greater even than these business arrangements is the governor's insistence that the schools put emphasis upon character education and that they contribute to the study and the solution of social problems.

* * *

Cowardly Murder Stains Coal-Mine Strike

The center of the coal-mine war has been transferred from Harlan, Ky., to Wilder, Tenn. Byron (Barny) Graham, beloved and trusted by the union miners of this remote, mountain-locked valley in Fentress county, was shot down in cold blood on a recent Sunday evening, directly in front of the little church where his neighbors were worshiping. He had gone to procure medicine for his wife, who has been ill with pelagra for many months. His body was riddled with ten bullets and his head bashed in with revolver butts. The bullet wounds were in front, back and side and his head was evidently beaten after he was down and perhaps already dead. The killing was one of the most cold blooded assassinations in labor history and was done by company-hired gunmen, deputized as mine guards under state law.

Graham had been the stalwart among his fellow strikers, the backbone of the miner's resistance, steadfastly conseling his mountaineer fellows against the use of violence. His cabin was bare when he was killed, his wife and two children suffering from malnutrition. Relief committees giving him clothing always found others wearing it. He knew no fear, was keen of mind, full of native wit, and thought of the local strike as a battle in labor's war for justice. He had held his line for ten months through as bitter deprivation as the oldest relief workers have ever seen. Since his murder there has been much shooting and bombing, the latest being the wounding of one of his killers.

The mine superintendent who hired the guards left in the night and trucks sent to get his goods were turned back by men with rifles. No act of violence has as yet been traced to the door of a union striker. Three committees, two of them national and one in Nashville, have administered relief to the unemployed, striker or not, and both the Red Cross and the R.F.C. have done likewise. Public sympathy is largely with the miners. The new governor removed state troops from the area when, immediately upon his accession, the company refused mediation. A local judge scathingly denounced the company as attempting to use his court to fight their battles. Two of the best attorneys in the state have offered their services to prosecute the union leader's murderers, but the dastardly act was carefully executed while the victim was alone and in the dark of night.

* * *

Notes on the Progress Of a Race

Two famous graduates will speak at the Fisk commencement in the persons of Dr. Burghardt DuBois, editor of the Crisis, and Max Yergan, noted missionary to South Africa.

Meharry medical college for Negroes graduated 81 this year, with Rabbi Julius Mark delivering the commencement address.

The Tennesee state college for Negro teachers, known as the A. & I., graduates 103 this year, the largest class in its history. A "Pageant of Negro Progress," put on by Prof. Merle Epps, head of the history department and a graduate of Drake university, was so superbly done that 75 white

PROPHETIC WORDS

NATIONALISM:
MAN'S OTHER RELIGION
by
EDWARD SHILLITO

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"Man's Other Religion"

"It is a bewildering world upon which our eyes rest today. Only a little can one man hope to understand. But if he has seen what he thinks to be a peril, he cannot be at rest till he has done his best to declare it. In nationalism I see such a peril, and in this book I have tried to sound an alarm."

". . . if the church retreats into the catacombs in the present age, it will not be of necessity, but by its own choice. If it is silent now, it is because it has either no word to say, or is afraid to speak it. The world is listening for any voice that can speak with authority. The church *can* speak, and have a hearing."

"Not to condemn, but to save patriotism the church has come . . . It is an ancient and formidable enemy which meets us; it must be met by a watchful and fearless Christian society. . . . In setting itself to resist a false nationalism it may bring into the city of God the glory and honor of the nations. It may defeat nationalism and *save the nation*."

"It is an august and inspiring vision which shines before the Christian church. It is of nations, not less distinguished from each other than in former days, but distinguished by those things which cause no sorrow. They may even be rivals still, but only in those achievements which enrich all the world."

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friends formally sponsored a repetition. President Hale has been appointed a delegate to an international education meeting in Europe. Two new buildings, costing $400,000, have recently been opened.

LeMoyne college for Negroes in Memphis will erect five new buildings at a cost of $400,000, preparing thereby to treble its present accomodations for 300 students. Dr. Frank Sweeny, a world war veteran, is president.

Rev. Frank Trigg, born a slave and for a decade president of Bennett college at Greensboro, N. C., died recently. Three sons—an educator, a minister and a physician—survive him.

A young white man, W. L. Buffington, has given a library of 2,500 volumes and a bungalow to house them, to the Rosenwald school in his neighborhood near Saluda, N. C.

Two young Negro attorneys of Durham, N. C. are suing to compel the state to furnish professional or any other type of training to colored students such as it furnishes through taxation to white students. They ask that Negro students be admitted to the white schools of higher learning, or that such schools be supplied to colored students on an equal basis as to whites, or that, as is done in Missouri, the state pay their tuition in such schools outside the state. The court has ordered the state university to show cause why they should not be admitted there. The case will be carried to the courts of last resort. The manifest justice of the plea for equal opportunity has put the sympathies of the better whites on the side of the colored students.

A "Source Book on the Negro" is being prepared by Dr. Charles Johnson and collaborators as a text in both white and colored schools, under the auspices of the Interracial committee. More than three score southern colleges are now giving such courses.

The Montgomery Advertiser recently published a special eight page section devoted to Tuskegee and Negro progress in the south.

* * *

And So Forth

The Vanderbilt two weeks' short cruise for rural ministers registered 228 men from 21 states and 21 denominations. Instruction was this year largely given by the faculty of the school of religion and other Nashville specialists in religious education.

The 50th anniversary of Dean Emeritus Wilbur F. Tillett as teacher in the Vanderbilt school of religion was recently celebrated by 100 friends, Bishop Paul Kern, one of his "boys," delivering the principal address.

Student Y. M. C. A. secretaries of the south recently held a four day conference at the Southern Y-graduate college on "What Should Religion Contribute to Student Life Today?"

Baxter seminary, a mountain school supported by the Methodist church (north) successfully completed its year against great odds, largely through student help. They cut the fuel, cared for buildings and board, gave up recreation, went to bed early to save light and heat and met their teachers, who went without salaries, half-way with heroic service.

ALVA W. TAYLOR.

Church Council Found Thriving

Despite Lowered Income Indianapolis Federation Continues Full Program—To Stress Religion at Butler

(Correspondence from Indiana)

INDIANAPOLIS, June 1.—The annual church federation meeting, held the early part of the month, was more representative than any heretofore. Plans for next year include the usual clearing of dates and provisions for cooperative tasks and programs, together with a united emphasis upon evangelism in which every cooperating church will set definite membership goals. One of the outstanding achievements of the year was a county peace declamation contest for young people in which the two winners were given scholarships to Butler university and Indiana Central college, respectively.

Salaries of the federation staff were reduced 19 per cent, but the remarkable thing is that out of a budget of $11,000 the deficit was only around $280, in spite of the falling off of some substantial individual gifts. There has been no retrenchment in the work. The Indianapolis federation not only employs an executive secretary in Dr. E. N. Evans, who was formerly a successful pastor and possesses a fine spirit of denominational sympathy and Christian leadership, but it also employs an assistant secretary, Miss Natalie C. Coffin, and a social service secretary, Rev. Linn Tripp, who is also a pastor of one of the Disciples' churches in the city. His work is in that fringe of the court's jurisdiction where the law is helpless, but where the Christian religion can wield a healing influence. He also cooperated in the many social agencies of city and county and interrelates the churches to that work which, in all too many cases, is being divorced from all spiritual contacts.

The new president of the federation is Mr. T. C. Howe, former president of Butler and a layman prominent in the life of the community.

* * *

Rabbi Goes to New York

Rabbi Milton Steinberg of the Bethel El-Zedeck congregation has accepted the pastorate of the Park Avenue synagogue in New York city. He possesses a brilliant mind. He has contributed to philosophical and religious journals, his latest contribution being a series of articles in the Atlantic monthly on the life of the Jewish people. His new field will offer a larger field of service as well as the opportunity to complete his doctorate at Columbia university. Rabbi Steinberg is destined to become one of the leading men in the Hebrew world of thought.

* * *

Moslem Mosque For Indiana

The first Mohammedan mosque to be built in the United States will be built near Michigan City, Indiana, by an Arabian society. London has its mosque, there is one in Paris, but the first to be built in the United States will be built in Indiana—one should rather say, near to Chicago! There are about 350 Moslems in Michigan City, about 12,000 in Detroit, and about 8,000 in Chicago. The structure will be brick, one-storied and will have two minarets and domes of Mohammedan style.

* * *

Butler Adopts New Program Emphasizing Religion

Butler university is planning a new departure next year under the direction of President W. S. Athearn. Dr. Athearn claims that science has usurped the center of the college curriculum and that a Christian college ought to place religion at the heart of its program. The former college of religion, which paralleled the college of liberal arts, will become a graduate school and a department of religion will be put into the college upon the same academic level as other courses. This was Dr. Athearn's pledge when he came to the school. He claims that the large majority of the students do not regard religion as on an academic par with scientific or historical studies, and that the way to correct that attitude of aloofness is to make religion intellectually respectable. His new program is quite revolutionary and has already evoked much comment. It will be watched very closely. Some have thought such a program would make a "Sunday school" out of Butler, others feel that such religion might be diluted into mere scientific analyses, while others feel that it may be the real salvation of the Christian college.

* * *

Finances Cost Butler A Professor

It is with deep regret that we learn of the dismissal of Dr. A. C. Garnett as professor of psychology at Butler because of the financial situation. Readers of The Christian Century book reviews will know of his scholarly work and of his discerning reviews. His home was originally in Australia and he will depart next week to spend the summer in Germany.

* * *

Study Inter-American Relationships

The Indiana council on international relations, which is now a branch of the League of Nations association, together with the Indiana collegiate international relations club, sponsored a three-day conference during May. A heavy program was arranged bearing especially on Inter-American and Latin American problems. Among the prominent speakers were S. G. Inman, C. M. Eichelberger, Rabbi Jacob Tarshish, Philip LaFollette, Tucker Smith, Andrew Cordier, Miss Lucy Elliott, Tolbert Reavis and W. Kissick. Tarshish and LaFollette addressed mass meetings.

* * *

Repeal Campaign Nears Vote

The wet and dry issue is still held before the people. The drys have been crusading from pulpit and platform and with printed materials. Bishop E. H. Hughes, Bishop Edgar Blake, Dr. Clarence True Wilson, Bishop James Cannon, Jr., and Mr. Callahan of Louisville addressed large gatherings. A downtown parade and mass meeting are planned by the youth for this Saturday. The outcome is hard to predict. Many drys concede victory to the wets, in spite of

the fact that the rural counties seem to be dry. Both sides feel that hardly more than 35-40 per cent of the voting population of Indiana will turn out to the polls on June 6. The forces for repeal are continually resorting to the President's appeal for immediate repeal. It is surprising that no prominent republicans in either house of the legislature is speaking for the dry cause, while Mr. Earl Crawford, the democratic speaker of the house and two other prominent democratic state senators are speaking in dry meetings. The repeal forces have not made a speech but they have solicited signatures for their candidates by paid representatives, have distributed literature, maintained a central office and have organized themselves to get all repeal votes to the polls. To this writer it looks as though Indiana will go wet, but it will not be a "New York landslide."

* * *

And So Forth

Teachers in Indianapolis schools are teaching the last few weeks without pay.

The first seven weeks of liquor control in Indiana brought into the state treasury $879,959.11, half of which goes back to the counties and about half of which will be distributed among the school units of the state on the basis of enrolment.

Mel Trotter, the famous evangelist, and Homer Rodeheaver were in the city for a number of weeks, bringing comfort and spiritual help to many who find great satisfaction in their interpretation and method of Christian faith and practice. Trotter has a vivid experience of Christ, for he has come a long, long road! His sincere, radiant witness is not to be despised.

The Central Christian church, of which Dr. W. A. Shullenberger is pastor, is celebrating its centenary next week.

E. G. HOMRIGHAUSEN.

A Medal for John Haynes Holmes

The Richard Gottheil medal has been bestowed upon John Hayes Holmes of the Community church, New York—"the American who did the most for Jewry and Judaism in 1932." He is the first non-Jew to be chosen for this ward.

High School Students Write Peace Essays

More than 8,000 high school students from 1,366 high schools of the country submitted peace essays in the contest recently promoted by the League of Nations association. Sidney H. Levy, 17 year old Buffalo high school student, won the first award, which carried with it a trip to Europe.

Dr. Brummitt a New Baker University Trustee

Dan B. Brummitt, editor of the Christian Advocate (Central and Northwestern editions), has recently been elected a trustee of Baker university, of which he is a graduate. Gov. Landon of Kansas is also a new member of the board.

United Presbyterians Will Celebrate

The United Presbyterians are making special plans for the 75th anniversary of the beginning of this denomination under its present name. The celebration will be held in Pittsburgh, June 28-July 2 of this year. This denomination was formed in 1858 by the union of the Associate church, organized in Scotland in 1833, and the Associate Reformed church, which was formed in 1782 by a union of Associate and Reformed Presbyterian churches.

Pennsylvania Baptist Ministers Will Meet at Bucknell

The second summer conference of Baptist pastors of Pennsylvania is announced for June 26-28 at Bucknell university, Lewisburg, Pa. Rev. William Lipphard, editor of "Missions," and Henry C. Hill, warden of the federal penitentiary at Lewisburg, are among those scheduled to speak.

Reformed Churches to Hold Conference in Belfast

The quadrennial meeting of the World Alliance of Reformed Churches holding the Presbyterian system will convene in Belfast, Ire., June 21-28 of this year.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Diplomaniacs

(Wheeler and Woolsey) (RKO) Craziest stuff yet from these supposed stars, mostly stale, crude, labored and uninspired. Utter burlesque of peace conference at Geneva is central idea if there is one. Bad taste and vulgaritiy, some conscious but more unconscious, dominates.

For A: Absurd. For Y: Cheap. For C: No.

I Cover the Waterfront

(Claudette Colbert, Ben Lyon) (UA) Tough, California waterfront, gin-soaked melodrama about smuggling of Chinamen. Young reporter, trading usual insults with his boss in nasal slang, solves problem and wins heroine who is the big villain's charming daughter. Incredible story but some real human values.

For A: Fairly good of kind. For Y: Doubtful. For C: No.

International House

(Peggy Joyce, Radio Stars, Etc.) (Para) Feeble, far-fetched story about a television invention in China, built to parade well-known names and faces of screen and radio. Vulgar humor and suggestive wisecracks. Heroine has nothing to contribute but the notoriety of her name.

For A: Absurd. For Y: Cheap. For C: No.

Lily Turner

(Ruth Chatterton) (1st Natl) More low-life character made heavily impressive by Miss Chatterton. She starts by marrying lying cad who is really a cheap vaudeville mountebank, then on to other lower and more sexy affairs—with happy ending dragged in to end the depression.

For A: Hardly. For Y: By no means. For C: No.

Made on Broadway

(Robert Montgomery, Sally Eilers) (MGM) Smart-aleck publicity expert leaves wife, is tricked by gold-digger whom he rewards by hoisting her to Follies stardom. Finally disillusioned, he goes back to worthy wife supposed still to love him. Montgomery's conceited "cuteness" getting tiresome.

For A: Hardly. For Y: Unwholesome. For C: No.

Reunion in Vienna

(John Barrymore, Diana Winyard) (MGM) The clever, highly sophisticated Sherwood comedy carefully and faithfully screened. Holds much of the charm and wistful sadness of the original, even though hero is more Barrymore than Rudolph. Chief fault, that it was first played by Lunt and Fontanne.

For A: Good of kind. For Y: By no means. For C: No.

When Strangers Marry

(Jack Holt) (Mayfair) Typical, sensational, tropic melodrama about engineer-hero building railroad in fever-ridden East Indies jungle against impossible odds. Heavy villainy, vacuous doll wife, evil-intentioned lover — but growling bravado of two-fisted Holt overcomes all, as usual.

For A: Stupid. For Y: Possibly. For C: No.

Best Recent Films for Family:

Cavalcade	The Working Man
Gabriel over the White House	Peg o' My Heart
The Big Cage	Zoo in Budapest

Films of Special Interest for Adults:

Secrets	Looking Forward
A Bed Time Story	Hell Below
City of Song	Eagle and the Hawk

BOOKS RECEIVED

The Great Enigma, a New View on the Outlook of Life. by Hugo Hermann Schauinsland. Dutton, $1.25.

Value Theory and Business Cycles, by H. L. McCracken. Falcon Press, $4.00.

Our Movie Made Children, by Henry James Forman. Macmillan, $2.50.

Scientific Theory and Religion, by Ernest W. Barnes. Macmillan, $4.00.

Moral Principles and Practice, Papers at the Summer School of Catholic Studies, Cambridge, 1932, edited by G. J. MacGillivray. Sheed & Ward, $2.00.

The New Psychologies, by Rodolf Allers. Sheed & Ward, $1.00.

The Nature of Sanctity, by Ida Coudenhove. Sheed & Ward, $1.00.

The Industrial Discipline and the Governmental Arts, by Rexford G. Tugwell. Columbia University Press, $2.50.

The Sensible Man's View of Religion, by John Haynes Holmes. Harper's, $1.00.

India-Burma. Vol. I, Supplementary Series, Pary one. Laymen's Foreign Missions Inquiry Regional Reports. Edited by Orville A. Petty. Harpers, $1.50.

Diet in Sinus Infections and Colds, by Egon V. Ullmann. Macmillan, $2.00.

A Program Guide for Young People, by Harry Thomas Stock. Pilgrim Press, 25 cents.

Can the Old Church Adapt Itself to the New World? by William Montgomery Brown. Bradford-Brown Educational Co., Galion, O., 10 cents.

Swastika, the Nazi Terror, by James Waterman Wise. Harrison Smith & Robert Haas, $1.00.

Contemporary Religious Thinking, Seventeen Sermons, edited by Robert W. Searle and Frederick A. Bowers. Falcon Press, $2.00.

The Witness of Great Minds to Christian Verities, by Frank Shelby Groner. Christopher, $1.25.

No Nice Girl Swears, by Alice-Leone Moats. Knopf, $2.00.

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